# GOPĀLAKELICANDRIKĀ

A Kṛṣṇa-Play by Rāmakṛṣṇa

F. B. J. KUIPER

GOPĀLAKELICANDRIKĀ

Verhandelingen der Koninklijke Nederlandse Akademie van
Wetenschappen, Afd. Letterkunde, Nieuwe Reeks, deel 134

# GOPĀLAKELICANDRIKĀ

## A Kṛṣṇa-Play by Rāmakṛṣṇa

(Sanskrit Text with Notes)

F. B. J. KUIPER

North-Holland Publishing Company, Amsterdam / Oxford / New York, 1987

ISBN 0 444 85643 9

*In memoriam*
*Willem Caland*

My occupation with the *Gopālakelicandrikā* dates from 1940. At the end of that year I began making a fresh collation of the Leiden manuscript with the help of Caland's edition, which, in spite of its inevitable shortcomings, was an achievement indeed. Caland has cleared the way for later students and removed the main obstacles that stood in the way of the decipherment and the interpretation of the text. The present work is primarily based on the text-critical notes on Caland's text made at that time. They were originally conceived as a basis for a new text edition, which was to be published later. When it became clear that they were to appear together with the text edition in a single volume, they were adapted as much as possible to the new situation.

For personal as well as technical reasons a study of the relation of the Gopāla to the Bhāgavata Purāṇa on the one hand, and the Vaiṣṇava literature of Bengal on the other, could not be envisaged. The study here presented is mainly based on internal evidence. Those who would have expected more should keep in mind that the only object of this publication is to provide a better and more intelligible text than Caland's could be. Work on a text based on a single corrupt manuscript virtually never ends. Every re-reading brings new textual problems to light. How much still remains to be done will appear from further efforts to be made by others. My main concern, now that it is necessary to bring this work to a conclusion, is to ensure that the text is published as a basis for further study of its many aspects (including the literary technique, e.g. the many stanzas which form pairs, connected by key words or even identical lines). Although Caland, in publishing the *editio princeps*, has performed an arduous task with admirable skill and competence, his text is in too many places simply baffling. It may have been one of the reasons why this work seems to have attracted so few readers.

The notes on Acts I, II and III have been published in an earlier version in *INDOLOGICAL AND BUDDHIST STUDIES, Volume in Honour of Professor J.W. de Jong on his sixtieth Birthday*, Canberra, Faculty of Asian Studies (The Australian National University), 1982, pp. 287-335. It is a pleasure to me to thank the Publication Committee of the Faculty for permitting me to include a revised and totally rewritten version of that contribution in this publication.

In the notes and the Vocabulary references to Caland's edition have been maintained (in brackets). Although it has long been out of print and will henceforth only seldom be used, Richard Schmidt's *Nachträge zum Sanskrit-Wörterbuch in kürzerer Fassung* and particularly the new *Encyclopaedic Dictionary of Sanskrit* (Poona) still refer to page and line of Caland's edition. The references in the Notes and the marginal indications in the text may serve as a kind of Concordance. The other references are to the Act, stanza and, if required, the prose line following that stanza.

As for the text edition, I have had to give up my initial idea of making use of italics for stage-directions. This was, incidentally, also a desideratum voiced by Hertel in his review of 1917. Since, however, the whole text was designed for recitation by the performer, and since stage-directions and descriptions are sometimes syntactically connected with the following stanza, the nature of the text excludes the use of italics.

The critical apparatus offered some problems. Reading *nta*, *tta*, *nna* or *ta*, *na* is mostly a decision that the editor has to take. The same is often true of *pa* and *ya* or *va* and *ca*. It is often difficult to distinguish between *dva*, *ddha* and *ddhva*, and *ṣṭh* is mostly written as *ṣṭ*. Burdening the critical apparatus with all such details would have served no reasonable purpose. In some respects the notes may still be considered too detailed but they may give an impression of the character of the manuscript.

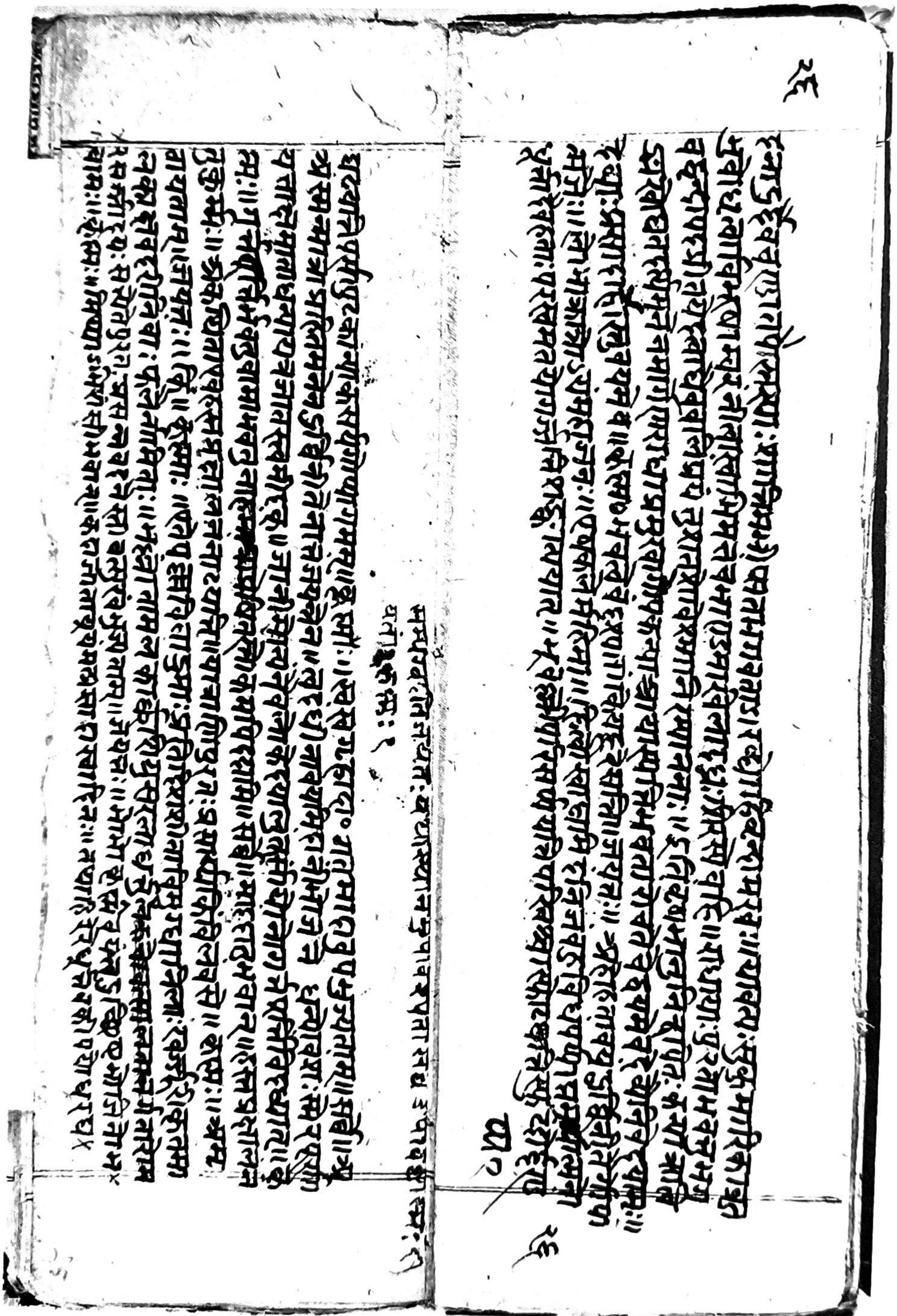
The transliteration has been freed of the restrictions of the Devanāgarī script by making ample use of the apostrophe to break up sandhi contractions. It need hardly be said that the limited separation of words and word groups that is now in use in printed Devanāgarī is only one of three different methods introduced in the 19th century as substitutes for the *scriptio continua* of the manuscripts; see also Ch. Lanman, Preface to Hertel's Pañcatantra edition, *HOS* 11, pp. xxii ff. Earlier Bombay editions of the Rāmāyaṇa and the Mahābhārata, for instance, still presented a text without any word division. The partial word division now in use in printed Devanāgarī texts is a make-shift, which is enforced by the character of the Indian script but which obscures the autonomy of the word in Sanskrit --- an autonomy which is in no way different from that in Greek, Latin or any other Indo-European language.

When Devanāgarī (or any other Indian script) is transcribed into Roman script, there is no reason why the limitations of the native script should be reproduced in the Romanized text. The very few who nowadays transliterate *tāstveva* instead of *tās tv eva* have a mistaken idea of what transliteration should be. In principle, however, there is little or no difference between writing *tāstveva* and, e.g., *tenaivoktam*. With regard to vowel contraction even the practice of the Indian copyists was not consistent. They made free use of the *avagraha* when they wanted to indicate, in compounds as well as in external sandhi, that a long *ā* was the result of vowel contraction. See, for instance, below, notes on IV.59c and 93.6. In quite the same way Weber and others used the apostrophe in Romanized text editions in order to break up all sandhi contractions of vowels. Their practice has here been followed. Böhtlingk, it is true, used to raise objections to this practice which he could only understand as an attempt to facilitate the reading (see, e.g., *Bulletin de l'Académie impériale des sciences de St. Pétersbourg* IX, 1883, p. 75 and elsewhere). It will be clear, however, that the use of the apostrophe to indicate word division is a matter of principle and does not aim at making the reading of a text easier for beginners. On the other hand, there is no reason why it should be applied dogmatically. In sequences of monosyllabic words and in such word groups as *tathaiva*, *tathāpi* (cf. Malay *tetapi*), where too many apostrophes might hamper the visual perception, it has been used sparingly.

As for the transcription of the *anusvāra*, it stands to reason that, given our transliteration system of Indian scripts, the only logical spelling for this nasal sound is *ṁ*, not *ṃ*. In the 19th century the spelling *ṁ*

(Whitney, Bloomfield, etc.) and ṃ (Weber, Aufrecht) occurred side by side and more recently some have preferred ṁ (Liebich, Wüst, Mayrhofer, *The Encyclop. Dict. of Sanskrit*, etc.). The only reason why the IXth International Congress of Orientalists at Geneva (1897) voted in favour of ṃ was the circumstance that German scholars at that time used to transcribe Devanāgarī (with a pen!) into the so-called *Frakturschrift*. As Bruno Liebich, *Kṣīrataraṅgiṇī* (1939), p. 240 f., rightly pointed out, this is now no longer a valid argument for maintaining the anomalous spelling ṃ.

The Gopāla is certainly not a great work of art, which it could not possibly have been. Composed as it was for an autumnal performance (probably as a puppet- or shadow-play, see Introduction § 22), given before an assembly of Vaiṣṇava devotees, it had to deal with all the traditional themes of the Rādhā-Kṛṣṇa legend, some of which could only sketchily be treated. There was little room for originality and the composition is, like that of the Kṛṣṇa-plays in general, inevitably weak. Since, however, the language is comparatively natural and simple, the Gopāla has, on the whole, a certain freshness and charm which recompense its study.



L fol. 26b and 27a (= I. 126c-131a). 27 x 9 cm

# GOPĀLAKELICANDRIKĀ

# DRAMATIS PERSONAE

Prelude

*sūtradhāra* = *naṭa*, director
*naṭī*, his wife
*kuśīlavāḥ*, the troupe

Play

Gopāla = Kṛṣṇa
gopāla(ka), a herdsman

| | |
|---|---|
| Subala<br>Subāhu<br>Sudāman<br>Śrīdāman<br>Stoka<br>Makaranda<br>Vasantaka<br>Madhumaṅgala<br>Jayanta | Kṛṣṇa's friends (*gopāḥ*) |

Balarāma, Kṛṣṇa's brother
Nanda, Kṛṣṇa's (foster-)father
*sārikā*, Kṛṣṇa's pet bird

Rādhā, daughter of Vṛṣabhānu, rāja of Gokula

| | |
|---|---|
| Lalitā<br>Campakalatā (-ikā, Campakamālā)<br>Capalā<br>Candrāvalī<br>Viśākhā<br>Hariṇākṣī<br>Sumukhī | Rādhā's friends (*gopyaḥ*) |

Yaśodā, Kṛṣṇa's mother
Rohiṇī, Balarāma's mother
Kīrti, Rādhā's mother

| | |
|---|---|
| Paurṇamāsī<br>Śāradī | goddesses of the autumnal full-moon night |

Yogamāyā, personification of Kṛṣṇa's power of magic

|| oṁ namo bhagavate śrīVāsudevāya || C43

vaṁśīnādavimohitāmaravadhū- vṛndair apāṅgāhataḥ
sasvedaṁ taruṇārkakarkaśadṛśā yo durnirīkṣyo 'hinā |
nirṇikto bhujamūlayoḥ Kuvalayā- pīḍasya dānāmbhasā
Kaṁsākarṣaṇaharṣitāmaragaṇaḥ pāyān Mukundābhidhaḥ || 1

api ca |

nidrāvyājam upetya kuñjabhavane suptasya mānonnatā
Rādhā Mādhavamādhurīpramuṣitā tāvac cucumbā 'dharam |
smeraspanditatārakākṣikamalaṁ saṁvīkṣya patyur mukhaṁ
sā nūnaṁ vidadhātu maṅgalacayaṁ lajjānamadvīkṣaṇā || 2

nāndyante sūtradhāraḥ |

aho niśe 'yaṁ śaradindumaṇḍanā
bhramanmilindāvaligītakairavā |
apāsya Vṛndāvanarāsalāsyam
upāsyam anyan na vilokanīyam || 3

sarve kuśīlavāḥ |

satyam uktam āryamiśraiḥ | rāsānukūlai 'va rātriḥ | tathā hi |

paritaḥ prasaranti gandhavāhāḥ
kṛtasakhyāḥ kumudālivaktrabimbaiḥ |
kvaṇayanti milindapaṅktayo
makarandāsavamattavṛttayaḥ || 4

saphalībhavati nitāntaṁ Kṛṣṇacaritrāmṛtenā 'sau |
nūnaṁ Mānasakūlaṁ bhāti marālāvalīkalitam || 5

ataḥ katamaṁ prakaraṇam āśrityo 'patiṣṭhāmahe | nivedayatv āryaḥ |

sūtradhāraḥ |

yatrai 'vam |

mīmāṁsādhvaradhūmadhūmitadṛśāṁ māndyāpahaṁ sarvatas
tarkākarṇanakhedakharvitasukha- śrotrābhirāmaṁ ca yat |
māyāvādabhujaṅgabhaṅguramano- mohāmayocchedanaṁ
yat kiṁcid dHaridāsahṛtkamalinī- prollāsi śauraṁ mahaḥ || 6

---

1b *durnirīkṣo*
2b *pramuta*, *khi* sec. m.
3d *anyan na*: *atyanta* C.
5.1 *ataḥ*, sec. m.
6c *bhaṅgara*
6d *mahaḥ / udgīyatām iti śeṣaḥ /*

C44 s a r v e |

vayaṁ tāvad bhūmikāparigrahāya gacchāmaḥ | tvaṁ tāvad gṛhiṇīm āhūya saṁgītam anutiṣṭha |

s ū t r a d h ā r a ḥ |

bhavatv evam |

nepathyābhimukham avalokya |

ārye | itas tāvat |

praviśya n a ṭ ī |

ajjautta ko ṇiyoo |

n a ṭ a ḥ | sākṣepam |

nā 'trā 'vasaraḥ priye kṣudrālāpasya | nā 'yaṁ sādhāraṇarājasamājaḥ kiṁtu Haribhaktavaryāṇām |

trayyantāntanitāntaśāntamatayo vaimānikānāṁ mudā
vācaḥ pallavayanti tatra bhagavat- satkīrtivarṇojjvalāḥ |
nā 'nyā hi sphuradindusundaramukhī kiṁ vāṇinī prītaye
śuddhāntaḥpuracāriṇīkulavadhū- vaktrāravindaspṛśām || 7

n a ṭ ī |

ārya | tadā kimiti pravṛtto naṭanāṭyasṛṣṭāv asau |

s ū t r a d h ā r a ḥ |

sumukhi | sadā 'ntarāle rasacarvaṇāṁ kurvatām api viśeṣato 'bhinayena tāṇḍavam ākalayituṁ cetaḥ pravartate | tathā hi |

bhasmoddhūlitavigraho 'pi girijā- kānto nijāntargataṁ
śāntajyotir amandasaukhyanilayaṁ dhyāyaṁś ciraṁ tiṣṭhati |
rāsollāsanirīkṣaṇāya vanitā- veṣeṇa Vṛndāṭavīm
avyājaṁ kila yāti yāti muralī- nādāmṛtaṁ bibhratīm || 8

n a ṭ ī |

katham | tadā prākṛtaracanācamatkāraṁ vinā 'bhinayapradarśanam |

s ū t r a d h ā r a ḥ |

nahi mahākavipraṇītaHanumannāṭakādiṣu prākṛtaracanācamatkāraḥ | rasānubhavas tu pratipadam anubhūyate | ato gīrvāṇabhāṣayā vyavahāraḥ kāryaḥ | kiṁ ca |

---

7b *ojvalā*
7.4 *carvaṇo*

8d *bibhratī*
8.5 *'to*

ākāritā vayam iha prabhubhiḥ prakṛṣṭa-
premāśrupūrṇanayanai rasacarvaṇāya |
bhavyaṁ tathaiva bhavatībhir aśeṣabhūtyā
saṁyujyate hi puruṣo 'numataḥ prabhūṇām || 9

naṭī |

upadiśatu bhavān ko niyogaḥ |

sūtradhāraḥ | C45

ārye | tad idānīm |

yene 'daṁ nṛpamaṇḍalaṁ kumudinī- bandhuprasannānane
sadyaḥ śāntim upaiti Kṛṣṇaviraha- jvālāvalīviślatham |
nirvyājaṁ kim api prayogaviṣaye 'pūrvaṁ tvayā gīyatāṁ
yāvatsūryam Anūrur eva vihaga- śreṇīṁ dhinoti sphuṭam || 10

atra bhagavaccaraṇanalināmodamoditena Rāmakṛṣṇena viracitam apūrvaṁ Gopālakelicandrikābhidhaṁ nāṭakam asmāsu nikṣiptam | tad idānīm asyāḥ pariṣada utsavāya niyoktavyam iti |

naṭī |

kim ayaṁ kulajo hi Daṇḍino
Bhavabhūter uta Bhāraveḥ kaveḥ |
racanā vacaso yato 'sya vai
bhavitā rājasado hṛdutsavāya || 11

naṭaḥ |

ayam anyaḥ pulakayati bhāgavatān | tathā hi |

āsīd Gurjarakhaṇḍamaṇḍanaguṇa- grāmābhirāmākṛtiḥ
śrīRāmānujapādacintanasudhā- nirdhautatāpatrayaḥ |
audīcyāmalavaṁśaviśrutakathaḥ śrīDevajī 'ti dvijas
tasyā 'yaṁ tanayo nayoruphalito yady eṣa karṇaṁ gataḥ || 12

naṭī | Gurjarakhaṇḍamaṇḍane 'ti samākarṇya sākṣepaṁ karṇau pidhāya |
kva snehayitā niḥsnehakulasyā 'lāpaḥ | yataḥ |

niḥsneho hi parasneham apahanti prasaṅgataḥ |
sundarīkabarībhāra- sneham āśu khalo yathā || 13

---

9c *aśeṣa* C: *eśeṣa*
9.3 *sūtra*
10.2 *apūrva*
11b *kaveḥ* sec. m.

sarasānāṁ caraṇavinyāsam api na kṣamate | tathā hi |

bhāti yavāsakapoto viṣamanidāghe 'pi saikate nibhṛtam |
samuditajaladharapaṭale śuṣyati parito 'mbuśīkarasparśāt || 14

naṭaḥ | sākṣepam |

āḥ pāpe | nahi kulam eva kāraṇaṁ snehodayasya | satsaṁgama eva pradhānam | tathā hi |

paṅkād utthitam Indirā 'sanapadaṁ dhatte 'ravindaṁ mudā
kāntābhiḥ kamalekṣaṇābhir abhitaḥ karṇāvataṁsīkṛtam |
citraṁ nai 'va nirasya vāsarapates tuṅgāndhakārācalaṁ
nirvyājaṁ parirabhyate pulakitaiḥ prātaḥ prasannāṁśubhiḥ || 15

ayaṁ tu sākṣāt trailokyanirmāṇavicakṣaṇena bhagavatā Kālin-
dīkūlakamanīyakaladhautavallarīyarāgapuñjapūjitavadanendumaṇḍa-
lena | caladamalakamalavilocanavimohitaballavīvallivellitaśarīreṇa
caraṇavinyāsamukharitamañjumañjīrasiñjitasahacarīkṛtamilindavṛn-
dena | Malayamandamārutāndolitakuntalāntamālitagaṇḍamaṇḍala-
C46 vikhaṇḍitānaṅgavaibhavena | marakatavibhaṅgojjvalatribhaṅgāṅga-
vimugdhaveṇuvādanasācīkṛtādharanirīkṣaṇaprasareṇa | Gopālena
svadhyānadhārādalitāśeṣadoṣajālasnigdhahṛdayo na pratikūlanīyaḥ |

ko na mudaṁ samudañcati viśati Mukunde 'ntarā hṛdayam |
kva nu khalu doṣādoṣāḥ kumudavaneśe samāyāte || 16

api ca |

caṇḍāṁśus tuhināyate jalanidhiḥ kulyāyate dustaraḥ
kīnāśaḥ svajanāyate hi kuliśaṁ puṣpāyate vajriṇaḥ |
raṅko vai dhanadāyate parapadaṁ dvārāyate cakriṇaḥ
saṁsāro 'pi padāyate bhagavati prīte Ramānāyake || 17

naṭī |

katham idam | pramāṇam āvedyatām | pramāṇasiddhaṁ vastujātam ānandāya bhavati sādhūnām |

naṭaḥ |

sadyo bhāmini Bhāratājirajanāḥ Kaṅkāḥ Pulindāḥ Khasā
Ābhīrā Yavanāḥ KuvindaŚabarā lokaṁ punānā yataḥ |

---

14b *sasamudita*
16b *doṣādoṣaḥ*
17a *caṇḍāśus*
17.2 *idaṁ pramāṇam*
18ab from *khasā* to *śavarālo* also on fol. 99A

kiṁ citraṁ caraṇasmṛter bhagavato jātās tataś cā 'yasaḥ
piṇḍe sparśamaṇeḥ prabhāvamahimā nūnaṁ samujjṛmbhate || 18

dṛṣṭāntīkṛtam artham āptavākyena paśya paśya |
śvādo 'pi sadyaḥ savanāya kalpata iti |
kiṁ ca |

na hi bhagavann aghaṭitam idaṁ tvaddarśanān nṛṇām akhilapāpakṣayaḥ | yannāmasakṛcchravaṇāt Puṣkasako 'pi vimucyate saṁsārād iti Bhāgavatam ||

naṭī |

prāyo dṛśyate 'rthavādo hy āptavākyeṣu |

naṭaḥ |

siddhir eva sakalasya vastuno
dhāraṇaṁ bhavati bhāsanaṁ yataḥ |
śīryate na rasanā kathaṁ Harāv
arthavādavacanaṁ prajalpatām || 19

sarvavākyānām eva bhagavati mukhyayā kṛtyā pravṛttatvād bhūtārthatā samarthitā sadbhiḥ |

kiṁ nā 'gataḥ sumukhi vāraṇakūjitena
kiṁ prastarān munivadhūr na kṛtā sarūpā |
kiṁ stambhato na vigataḥ priyarakṣaṇāya
nā 'yāsyati priyatamo nu janopahūtaḥ || 20

āyāty eva bhaktair ākāritaḥ | kim arthavādam udāharasi |

naṭī | C47

yadi bhaktajanapriyaḥ sa tadā tvam apy ākāraya | samāyāti cen nā 'rthavādaṁ śaṅke |

naṭaḥ |

aho priye | āyāsyaty eva bhaktānukampī bhagavān | yataḥ |

puṇḍarīkavanabandhumayūkhaiḥ
kliśyamānakumudālim avekṣya |
daṇḍayan virahatāpam aśeṣaṁ
prīṇayaṁs tuhinaraśmir upaiti || 21

---

18c pr. m. *jātasataś*, above *sa* sec. m. *sta*
19.1 *kṛtyā*: *vṛttyā* C.

20.6 from *mpī bhagavān* to 23d *kṣodayituṁ kṣa* also on fol. 99A

dhyānamudrāṁ nāṭayitvā kṛtāñjaliḥ prārthayate |

vāmatāmarasadāmasuśobhinn
indranīlamaṇibhaṅganibhāṅga |
locanāni saphalīkuru tāvad
veṇumaṇḍita nikuñjavinodin || 22

api ca |

āstīrṇā nayanāñcalair nayavatāṁ siktā 'śrubhiḥ premajaiḥ
sabhyānām aravindalocana ciraṁ- cintāviśuddhātmanām |
sotkaṇṭhe 'yam aśeṣaśekharamaṇe svātmānam ākāṅkṣati
kṣoṇī kṣodayituṁ kṣaṇena caraṇa- nyāsais tvadīyaiḥ śubhaiḥ || 23

api ca |

smaraṇād eva Pāñcālī pāñcālī 'va vinirmitā |
pañcālīpurato nātha mā 'līkaṁ kuru bhāṣitam || 24

n e p a t h y e |

nivartaye 'to vatsān |

phullāmbhojagalatparāgapaṭalī- saṁpṛktapāthaḥkaṇa-
prādurbhūtamahendranīlaśakala- cchā(yop)tadūrvāṅkuraiḥ |
dhāvantaḥ paritaḥ pralobhitadhiyo vatsāḥ śaśāṅkojjvalāḥ
kaṇṭhāviṣṭasuvarṇaśṛṅkhalajhaṇat- kāraiḥ purovartinaḥ || 25

punaś ca n e p a t h y e |

svakṣuṇṇapadapaddhatim anuvartamānāḥ kathaṁ nivartanīyāḥ |

t a t r a i 'va punaḥ |

yāvad aham adyā 'navadya talpād utthāya vatsacāraṇāya pravṛtto bhavāmi tāvad aviralapremākṣaranibaddhapadyenā 'kāritaḥ kenā 'pi | tasya pratijñāparipālanāyo 'pasthātavyaṁ mayā |

himam iva dinakarakiraṇaiḥ kanakam ivā 'pī 'ha ṭaṅkaṇenai 'va |
drāvitam adhunā hṛdayaṁ karuṇākalitena vāgvilāsena || 26

C48 n a ṭ a ḥ | karṇaṁ dattvā śṛṇoti |

priye | upāttapaśupaveṣasya Nandakumārasyā 'gamanam iva lakṣyate |

n a ṭ ī |

katham |

---

22b (-ṇibhaṅga)ṇibhāṅga sec. m., but nibhāṅga on fol. 99A
23a āstīrṇa fols 6a and 99A
23c soktaṁdeyam (satkaṇṭheyam fol. 99A); svātmānām (svātmānam fol. 99A)
24.2 nivartaya ito
25b śakalacchā (end of line), ta in margine (sec. m.?)
25d sṛṅkhala
25.2 svakṣuṇa

naṭaḥ |

itthaṁ |

aṅkuritaṁ mama cittaṁ naidāghī bhūr ivā 'mbhobhiḥ |
nepathye kalarāvaiḥ sumukhi vasantena mādhavīlatikā || 27

na pratyeṣi cet karṇaṁ dehi |

āha ca naṭī |

vaṁśīnādaḥ samantāt prasarati bahulaṁ kiṅkiṇīnāṁ ninādo
vatsānām eṣa pāda- dhvanir api nitarāṁ rambhaṇodbhūtarāvaḥ |
gopālodāragoṣṭhī- vipulabhujataṭī- tāḍanottho virāvo
nūnaṁ dhammillamallī- militaparimalo vāti vāto Murāreḥ || 28

tataḥ praviśati vatsamaṇḍalīṁ puraskṛtya sasakho Gopālaḥ |

naṭaḥ |

priye | samāgato 'yaṁ Gopālaḥ |

gaṇḍamaṇḍalasamullasadambuḥ
kambukaṇṭhataṭalambitamālaḥ |
nīlakuñcitavilolakacālis
tūrṇam eti vanato vanamālī || 29

api ca |

cārucandrakacamatkṛtamauliś
cañcarīkaparicumbitacūḍaḥ |
gaṇḍamaṇḍalavilolavataṁsaḥ
kākalīkalitaveṇur upaiti || 30

smerasaṁtatir iyaṁ Madhudviṣo
locanāni śiśirīkarotu vaḥ |
candranirgatasudhārayo yathā
khinnakairavakulāni sarvataḥ || 31

vandanīyacaraṇo munivṛndair
nanditāmaragaṇo guṇasaṁghaiḥ |
premarajjuvidhṛtāṅghrir ivā 'yaṁ
cittavṛttisamakālam udeti || 32

sumukhi | samānaya tāvad. asya nīrājanāya sādhanam iti |

---

27b *nepathye* crossed with red pigment, as if it were a stage direction

28.1 *sasakhā*

32.1 *tavad*

naṭī yathā nirdiśati tathā karoti | śaśāṅkamaṇḍalam iva sacandraka-vartikaṁ nīrājanabhājanam ādāya gāyantī co 'pasthitā |

C49 n a ṭ a ḥ |

harṣāśrubindubhiḥ prokṣya pradīpaṁ paritaḥ priye |
aravindadalair bhūyaḥ pūjayantī 'va vīkṣyase || 33

sāmājikān prati |

ayaṁ sākṣāt parapadanāyako bhaktānugrahārtham āvirbhūto mayo 'pasthāpitaḥ | madājñaye 'yaṁ mama gṛhiṇī nīrājanabhājanam ādāyo 'pasthitā | paśyantu bhavanto 'pi svasvabhāvena |

sāmājikā vidhṛtāñjalipuṭā avanatamastakās tasthuḥ |
naṭī nīrājanamudrāṁ darśayati |

n a ṭ a ḥ | varṇayati |

marakatamukuranibheṣu sphurati śaśāṅkaḥ pradīpakavyājāt |
candrakavartimayūkhaiḥ śekharabhūṣāntarālabimbeṣu || 34

kusumair abhivarṣya praṇamanti sabhyāḥ |

n e p a t h y e |

āḥ pāpa durātman śailūṣāpasada | kvā 'panīto 'nācaritaprātarabhya-vaharaṇo vanamālī |

n a ṭ a ḥ |

priye | ko 'yaṁ kalakalaḥ | karṇaṁ dehi |

āḥ pāpeti punaḥ paṭhati sma |

priye | ayaṁ ko 'pi gopakumāraḥ prakupito 'smāsu prāyaḥ |

tataḥ praviśaty udyatadaṇḍo lambakaccho dhṛtamayūrapiccha āḥ pāpe 'ti paṭhan lambālako g o p ā l a ḥ |

n a ṭ a ḥ | paścād vilokya |

aye |

krodhāruṇīkṛtavilocanadurnirīkṣyo
bhrūvallivisphuraṇadarśitapannagābhaḥ |
daṇḍāvaghātaśithilīkṛtabhūmibandhaḥ
ko 'yaṁ priye samupayāti Kṛtāntamūrtiḥ || 35

---

33.3 *opasthāpito madājñayeya*
34a *mura*, *ka* sec. m.
34b *śeṣara*
34.8 *priye 'yaṁ*
34.9 *praviśati udyata*
35a *durnirīkṣo*
35d *pri* (fol. 8b) *samupayāti*

api ca |

ghoṇāpuṭaṁ priyatame ghaṭayan nitāntaṁ
valmīkarandhram iva mārutaphūtkṛtena |
gātrāṇi vepayati tāmramukhaprabhābhir
dāvotthavahnir iva bhūruhapallavāni || 36

ataḥ svāminaṁ praṇamyā 'pasaraṇam evā 'smākam itaḥ śreyaḥ | svāmin namaskaromi | gacchāmi | gopadaṇḍāvaghātabhiyā punar gantum api na śakto bhaviṣyāmi | ity uktvā ubhau niṣkrāntau |

| tataḥ prastāvanā |

Kṛṣṇaḥ | C50

are durvinīta gopātmaja | kim aparāddhaṁ te yenā 'yaṁ daṇḍapradarśanenā 'pasārito naṭaḥ |

gopālaḥ |

ayam evā 'tidurvinītaḥ | yo 'samaye tvām ihā 'juhāva | kṣamasva bhagavan duruktavacanaṁ me |

yaḥ ko 'pi yatra kutra prathayati nāmāvalīṁ bhavataḥ |
hāsyād vā bhramato vā 'gacchasi ko 'yaṁ nisargo 'sti || 37

api ca |

tātas te 'khilagopamūrdhamukuṭo vikhyātapuṇyaḥ kṣitau
mātā hanta Mukunda kalpalatikā sūte 'rthinaḥ kāṅkṣitam |
yat tvaṁ dhāvasi lubdhavat kalayituṁ Kṛṣṇe 'ti saṁbodhitas
tat te Mādhava no 'citaṁ kulavatām etat kalaṅkāspadam || 38

api ca |

yad bālye navanītam āttam akhilaṁ cauryeṇa mātur gṛhād
dattaṁ yad vrajasundarībhir abhito lāsyāya hāsyāya tat |
ne 'dānīm ucitaṁ nitāntavanitā- netrāravindātithe
dṛṣṭvai 'tad guṇalāghavaṁ tu bhavataḥ kanyāṁ ca ko dāsyati || 39

Kṛṣṇaḥ |

jātaṁ loke vastumātraṁ yad etat
karmāyattaṁ bhuktaye tat phalānām |

---

39b *vṛja*
39d *dṛṣṭvaid*

haṁho jāto Nandagehe janānaṁ
bhāvādhīno nā 'paraṁ me nimittam || 40

ato me sarvatrā 'nusaraṇe kalaṅko bhavitā ced bhavatu | svabhāvas tu dustyajaḥ | tathā hi |

matto 'pi bhramaraḥ Kalindatanayā- kañjāsavāsvādanair
āhūto hi punaḥ sugandhasacivair mākandasaṁbhūtaye |
āyāto yadi khañjarīṭapaṭalair lubdhe 'ti saṁbodhitaḥ
kiṁ tāvan madhupaḥ svabhāvasaraṇiṁ bhītyā paraṁ muñcati || 41

mā prayacchantu me ke 'pi kanyā vrataparāyaṇāḥ |
aham eva śaratkāle veṇunā samupāhvaye || 42

gopālaḥ |
bhavatu | tadā kiṁ vivāhena | tatho cen no 'citam ekatra kārkaśyam |

Kṛṣṇaḥ |
kutra mayā kārkaśyam ācaritaṁ dhūrta |

gopālaḥ |

dattaṁ tāvat prātarāśāya mātrā
pātre citraṁ pāyasaṁ cāru cāru |
no bhuktaṁ tan nīrajākṣī Yaśodā
bāṣpavrātaiḥ siñcatī 'vā 'vatasthe || 43

C51 tatra Rohiṇī |

kasmād bibharṣi vāmoru locane vāriviplușam |
indīvaradaladroṇī sthūlamuktāphalaṁ yathā || 44

Yaśodā |

ayi mātar na jāne 'haṁ bālakaḥ kupitaḥ kutaḥ |
gato Vṛndāvanaṁ rantum abhukto bālakaiḥ saha || 45

Rohiṇī |

kati santi gṛhe bālā bāle bālendusundari |
yena 'yam atasīguccha- cchaviḥ prakṣobhitas tvayā || 46

Kṛṣṇaḥ |
tatas tataḥ |

---

42.4 ( )*rkkaśyam*, with a blank before *rkka*
43a *dattaṁ* C: *datta*
45b *bālakaiḥ bālakaiḥ*
46.1 *kṛṣṇas*

gopālakaḥ |

yat tu Yaśodayā bhavantam uddiśyo 'ktaṁ tan nā 'haṁ sākṣād vaktuṁ kṣamaḥ |

Kṛṣṇah | sāśaṅkam |

tathāpi tathāpi |

gopālakaḥ |

yathā 'haṁ gopair anabhihataḥ syāṁ tathā kuru |

Kṛṣṇaḥ |

tathaiva bhaviṣyati |

gopālakaḥ |

Rohiṇi kā 'pi kiśorī netuṁ vaiśākham āgatā sadane |
tām āha me purastād urasi dhṛtaṁ kandukaṁ tv anayā || 47

tadā mayā vilajjitāyās tasyā anunayārthaṁ talapradarśanene 'ti proktam |

capalakuraṅgavilocana vismṛtam adhunai 'va na smarasi |
bhūyo bhavitum ihe 'cchasi jāne dāmodaraḥ prāyaḥ || 48

Rohiṇi | etan madbhāṣitaṁ tathyam iva matvā bhojanam apahāya vatsamaṇḍalīṁ puraskṛtya gato me Mukundaḥ |

Kṛṣṇaḥ |

satyaṁ vadasi | mātrai 'vaṁ pratibodhitā Rohiṇī |

satrāsaṁ vadanam ākalayya gopālakaḥ |

nai 'vaṁ nāthā 'ham eva vacmi | tathāpi |

Gokulakumudavanālī virahadineśāṁśubhir nitarām |
naivo 'llasati guḍālaka- daśanavilolāṁśukiñjalkaiḥ || 49

api ca |

vanam iva mādhavarahitaṁ rajanī candrāṁśubhir vidhurā |
matir iva vigatavivekā Gokulavīthī tvayā 'petā || 50

api ca | C52

Nandāyatanasamīpe tava mukhakānticchaṭāvidhure |
alikulam iva kṛtamukule kamale gopījano bhramati || 51

---

46.4 *tan nāhaṁ* C: *tu nāhaṁ*
47.1 *vijjitāyās*

K ṛ ṣ ṇ a ḥ |

vayasya gopālaka | satyam evā 'bhuktvaivā 'gato 'smi | na smarāmi |

g o p ā l a k a ḥ |

tvaṁ tv adyai 'vam āgato 'si |

sāyaṁ vatsakam āturā vipinato gaur ullasatpaṅkajaṁ
prātar jālakamālinītarulatāḥ saṁtyajya bhṛṅgā iva |
saṁketaṁ rajanīṣu nīrajadṛśas talpād upetā yathā
no cittīkṛtadarbhaśūkavikṛtiḥ prāpto 'si bhaktāvanīm || 52

api ca |

tyaktā sā sārike 'yaṁ kṣaṇam api namitā no puraḥsthā Yaśodā
saṁśliṣṭo nā 'pi Nandas tanayaratikalā- kandalībhūtagātraḥ |
bhrātar bhrātaḥ kva yāsī 'ty anugaditam atho na śrutaṁ te Balasya
prāṇapreṣṭhā 'pi vaṁśī śayanam upagatā prāpitā cā 'pareṇa || 53

K ṛ ṣ ṇ a ḥ |

sakhe | satyam | na smṛtaṁ bhaved iti |

na tatho me priyatama ātmayonir na Śaṁkaraḥ |
na ca Saṁkarṣaṇo na Śrīr yathā bhakto mama priyaḥ || 54

ato vayasya prayāhi goṣṭham | drutam eva mātaraṁ samāśvāsya prātaraśanāya samānaya bhojyasaṁbhāram iti |

g o p ā l a k a ḥ |

mātrā pratibodhito Jayantaḥ | vatsa Jayanta |

Yamunākūlakadamba- cchāyam upāśritya bālakair yuktaḥ |
kvā 'pi bhaviṣyati nūnaṁ gaccho 'pādāya bhojyasaṁbhāram || 55

iti pratibhāṣito Jayanto bhojyasaṁbhāraṁ nītvā drutam adhunā 'gamiṣyati | atra yathā 'jñāpayati devaḥ |

| iti niṣkrānto gopālaḥ |

n e p a t h y e |

aho karman namas te 'stu yena vai bhrāmitaṁ jagat |
kva sā palālaśayyā me kve 'daṁ vanaviceṣṭitam || 56

---

52a *sāṁya*
54b *śrī*
54.1 *samāśvāsyā*
56a *yaina vai* (*yenaiva* C), *bhrāmita*

Dhātas tavo 'palabdhiś ced yena nīto daśām imām |
vetradaṇḍaprahāreṇa jānubhaṅgaṁ karomy aham || 57

K ṛ ṣ ṇ a ḥ |

Subala | ko 'yaṁ vetradaṇḍaprahāreṇa Vidhātāram api gatajānuṁ karoti |

S u b a l a ḥ |

pratibhāti śabdena Jayanta iti | prāyaḥ samāgato bhojyasaṁbhāraṁ nītvā sa eva |

K ṛ ṣ ṇ a ḥ | C53

karṇaṁ dattvā punaḥ śrūyatām |

Subalaḥ karṇaṁ dadāti |

(nepathye)

nirviṣṭā girinirjharā ravisarit- tīrāvaṭāḍambarā
dhvāntakrāntatamālakānanabhuvo jhillīravālīśayāḥ |
vyālīphūtkṛtidhīrabhītijanikāḥ kālīkarālehitā
hā 'līkaṁ bhavati śramo na milito nīlotpalāṅgo Hariḥ || 58

sthānaṁ nodvahate kaṭiḥ kaṭutarair nādair vinaṣṭe śrutī
pādau me naṭataḥ paṭo 'pi vigataḥ kāṣṭhāyitaṁ me vapuḥ |
bhrāmaṁ bhrāmam ahaṁ nagendragahana- droṇīṣu nidrāyito
droṇībhūtatanur nate hi śirasi droṇaudanaṁ bibhrataḥ || 59

gacchantu gopabālā dāsīputrā diganteṣu |
phalitaṁ mamai 'va bhāgyaṁ bhokṣye 'haṁ bhojyajātaṁ vai || 60
kve 'daṁ śikhariṇībhāṇḍaṁ nāsām āpyāyati dhruvam |
pītvā pattrapuṭaiḥ suptvā tato gacchāmi Keśavam || 61

śrutvā S u b a l a ḥ |

kiṁ bhāṣate 'yaṁ svāmin |

K ṛ ṣ ṇ a ḥ |

śrūyate bhavatā 'pi | nirlajjo yadi śikhariṇīṁ pītvā 'gacchati cet sarve vañcitā bhaveyuḥ | ata uccatarum āruhya dṛśyatāṁ kutrā 'yaṁ balātiduṣṭaḥ |

---

58a *nirviṣṭā* C: *nirddiṣṭā*
60b *bhāgya*

Subalaḥ | tathaiva karoti |

are 're Jayanta | ihā 'gaccha | sasakho Gopālas tvām ākāṅkṣan vartate | jīvitum icchasi cec chikhariṇīvyayaṁ mā kuru |

dṛṣṭim utthāpya Jayantaḥ |

kutrā 'sti Gopālaḥ | ko 'yaṁ śikhariṇīvyayaṁ vyāvartayati |

Subalaḥ |

daṇḍayitā khalu kudhiyāṁ sudhiyāṁ saṁtoṣakāraṇaṁ Kṛṣṇaḥ |
krīḍati Yamunātīre nīreṇā 'pyāyati prāṇān || 62

Jayantaḥ |

ucitam evā 'sya nīreṇai 'vā 'pyāyanam | tathā hi |

ānītaṁ madhu madhuraṁ mātrā premātiveśena |
tyaktaṁ kimiti nitānta- krīḍākṛṣṭena cetasā nūnam || 63

tasyai 've 'daṁ phalam |

tataḥ praviṣṭo mastakanihitasaṁbhāraḥ khañjībhūtapādo daṇḍam avaṣṭabhya Jayantaḥ |

C54 pādanyāsasamucchaladdadhikaṇā- līḍhānano nirgata-
śvāsatrāsitasajjanaś capaladṛg viṣvakśiroveṣṭanaḥ |
skandhāropitaśākapākanicayo droṇaudanaṁ mastake
bibhrat saṁvalito yathā sukalabhaḥ prāpto Jayanto 'bhavat || 64

sarve | sahāsam |

Jayanta | pādābhivandanaṁ kurmaḥ |

Jayantaḥ |

abhivādayantu pādān nādān kurvantu sarvato gopāḥ |
dāsye naiva bhavadbhyo hāsyenā 'pi prapūlikākhaṇḍam || 65

kvā 'sti Nandanandanaḥ | aho | ayam eva prāyaḥ |

dantajyotsnāvamarśais tirayati tamasaḥ stomadhārām apārāṁ
yacchan nīlāravindā- yatadalanicayaṁ sarvato vīkṣitena |
yasyā 'lolālakālī dalayati nitarāṁ rūḍhakandarpadarpaṁ
bhūyo dhammillabandho janayati dayayā yoṣitāṁ tatpraroham || 66

deva | namaskaromi | kim aparāddhaṁ mayā |

---

61.11 (fol. 12b) *vyāṁ* (fol. 13a) *rttayati*, (fol. 99A) *var(tt)ayati* (first word). From here to 64b *sajjanaś ca* also on fol. 99A.
63a *ānīmadhu*, *ta* sec. m., fol. 99A *ānītaṁ*
64.2 *janta*
65b *khaṇḍama*
66a *tamasa*

(K ṛ ṣ ṇ a ḥ) |

mayā te kiṁ kṛtaṁ yenā 'parādhinam ātmānaṁ saṁbhāvayasi |

J a y a n t a ḥ |

abhuktvā gamanam eva | prasthite tvayi Yaśodayā māṁ pratyuktam | vatsa Jayanta | adyā 'bhuktvaiva Gopālo vatsān upādāya gataḥ | tasye 'daṁ bhogyaṁ vastū 'panaya | anye sarve gatā vayasyāḥ | tvam evā 'tra pratibhāsi | tadā mayā tava bhogyaṁ gṛhītvā pravṛttam | tāvat Subalādīnām itareṣāṁ mātaro mām apanīya pṛthak pṛthag bhojyaṁ daduḥ | mayā vicintitam ity ekena mayā voḍhuṁ na śakyate | bhavatu | yāvad Gopālasaṁgamo bhaviṣyati | idam eva mama pātheyaṁ bhaviṣyati | hastāgataṁ kimiti pariharaṇīyam | iti dṛṣṭvā mātrā bhojanāyā 'kāritena mayā na bhuktam | na co 'pasthāpitaṁ mātrā nītaṁ pathi bhogāya |

S u b a l ā d a y a ḥ | Kṛṣṇam upetya karṇe samūcuḥ |
Kṛṣṇa | kim ayam asabhyo vinodāya vadaty uta tathyam |

K ṛ ṣ ṇ a ḥ |

paścāt praṣṭavyaḥ |

punar J a y a n t a ḥ |

vāgvyāpāraṁ nivartya maddaśā 'vagamyā | tadā mayā sarvaṁ nītvā tataḥ prasthitam | ataḥ prabho |

kve 'yaṁ nidrā kuṭīre kva ca gahanavane kaṇṭakeṣu pracāraḥ C55
kvā 'yaṁ nīhārahārāvalimilitamaruttāṇḍavenā 'tikhedaḥ |
vepante 'ṅgāni śīrṇā radanapariṇatiḥ śītakampāvaghātāt
prāpte 'yaṁ bālyabhāve vapuṣi ca bhagavaṁs tvatkṛpāto jarā me || 67

K ṛ ṣ ṇ a ḥ |

vayasya | parārtham avasīdanaṁ bhūṣaṇam eva satām | tathā hi |

hemante himasaraṇiṁ sahanti śīrṣṇi
kliśyante davadahanair nidāghakāle |
varṣāsu kṣapitaruco 'pi vārivarṣair
nodvegaṁ dadhati mahīruhaḥ pareṣu || 68

---

66.5 *eva* C: *evaṁ*
66.7 *tasyaidaṁ*
66.13 *bhojanāyā ākāritena*
66.20 *nivarntya* (= *nivarttya*)
66.21 *ataḥrabho*

J a y a n t a ḥ |

aho vibhrāntaniḥśreṇīm āśrito 'yaṁ mahājanaḥ |
acetanopamānena cetanaś co 'pamīyate || 69
ātmanaś ceha kāmāya priyaṁ sarvam iti śrutiḥ |
khidyamāne kathaṁ tasmin puruṣārtho bhaviṣyati || 70

bhavatu | yadā paropakṛtir eva bhavatsiddhāntaḥ tadā tvayai 'va saṁrakṣaṇīyaḥ svasiddhāntaḥ | tathā hi |

bhārasyo 'dvahanān me bhavatu bhavān śreyasāṁ hetuḥ |
bhūyāsaṁ yadi bhoktā 'nupakāritvaṁ mamaivā 'stu || 71

K ṛ ṣ ṇ a ḥ |

vayasya | kim ānītaṁ kasya kasya ca saṁbhāraḥ |

J a y a n t a ḥ |

tava ca mama ca | ko 'nyo 'trā 'rhati vibhāgīkartum | athavā |

yo 'yaṁ vastukalāpo yasya ca yāvān vibhāgato 'py asti |
ardhaṁ tac ca madīyaṁ tv anyasyā 'rdhaṁ mayā kḷptam || 72

K ṛ ṣ ṇ a ḥ |

are durvinīta | kathaṁ tavā 'rdhaṁ parakīyaṁ vastu |

J a y a n t a ḥ |

satyaṁ janaśrutis tv eṣā nūnam atra pratīyate |
vāruṇī tatra sarveṣāṁ yatrā 'dan nṛpater vadhūḥ || 73

aho | ayaṁ vrajarājakumāro 'py anyāyyaṁ brūte |

s a r v e | sahāsam |

katham anyāyyaṁ Jayanta | asmākaṁ svakīyaṁ kartum icchasi |

J a y a n t a ḥ |

bhāras tu śirasto 'vatāryatām |

sarve tathaiva kartuṁ pravṛttāḥ |

C56 J a y a n t a ḥ | svagatam |

aho | uttāraṇāvasara eva svīyaṁ hastīkurvanti cet kathaṁ me dāsyanti | ato niścitya paścād adho neyaḥ |

---

69a *niśreṇīm*
71a *bhavān*, but the virāma deleted
72a *'py asti* C: *'thasti*
72b *klaptam*
73b *yatrāha*
73.1 *ahoyaṁ*
73.8 *āvasare eva*

prakāśam |

dūrata eva sthīyatām | dūrata eva sthīyatām | ādāv anyāyyaṁ śrūyatām |

kāṣṭhād atikaṭhine 'yaṁ jātā mṛṣṭir na me jātā |
katham iti madhuram udāraṁ tv ānītaṁ kaṣṭato bhartaḥ || 74

ato 'rdhaṁ Jayantasya | ne 'ti bruvato 'nyāyyam |

K ṛ ṣ ṇ a ḥ |

matsakāśam upanaya | māṁ na pratyeṣi |

J a y a n t a ḥ |

bhavatu tathā | ete tu hastākṣepaṁ mā kurvantu |

Kṛṣṇapura upasthāpitaṁ kāṣṭhād uttārayan vakrībhūya nipatitaḥ | kaṣṭāt tāvad utthāpito gopaiḥ sarveṣāṁ vastv āsanīkṛtya śrīKṛṣṇāya bhāgaṁ prayacchati |

iyaṁ tu deva phiśiriṇī rodanaṁ dūlikā nodakā bhāṇḍopalāḥ kūpā gharvaṭā laṭakāḥ phelikā raghālike 'ti |

anye g o p ā ḥ |

re re durvinīta | kiṁ vadasy apaśabdena | śikhariṇī odanaṁ pūlikā modakāḥ khaṇḍopalāḥ pūpāḥ parpaṭāḥ vaṭakāḥ phenikā rasālikā ceti vaktavyam |

J a y a n t a ḥ |

satyaṁ satyam |

punas tathaiva |

K ṛ ṣ ṇ a ḥ | muṣṭiprahāreṇa |

kiṁ vadasi dhṛṣṭa |

J a y a n t a ḥ |

svāmin | śītaśramakṣuttṛḍbādhān nā 'tiviśuddhā varṇasaṁtatir mukhān niḥsarati |

K ṛ ṣ ṇ a ḥ |

tarhi gopakānām api dāyaṁ yathāruci dehi |

---

74a pr. m. *sṛṣṭir*, sec. m. *mṛṣṭir*
74.6 *upasthāpitaṁ* with Nandināgarī *u*; *kaṣṭhād*
74.7 *śrīkṛṣṇāya* C: *śrīkṛṣṇā*
74.10 *laṭakāṁ*
74.12 *kiṁ vadasi* | *ayaśabdena* |; *pulikā*

J a y a n t a ḥ |
bhavatu | bhavatai 'va maddattaṁ dīyatām ādau Subalāya |

C57 K ṛ ṣ ṇ a ḥ |
kiṁ dattaṁ Subalajananyā |

J a y a n t a ḥ |
deva | sadya eva kṛtāni dugdhaphalāni Subalamātrā preṣitāni cailāñcale baddhāni prayaccha | Sudāmne ghṛtamodakān Stokāya madanamodakān sarvebhyaḥ sarvāṇi prayacche 'ty upararāma |

S u b a l a ḥ | bhagavatā dattāṁ vastrapoṭalīm unmucya sahāsam | are kitavaśiromaṇe | kimity avahelanāṁ karoṣi |

K ṛ ṣ ṇ a ḥ |
Subala | kim asti |

S u b a l a ḥ |
svāmin | mātrā prahitāni dugdhaphalakāni svayaṁ bhuktvā, apakvāni viṣatindukāni, audumbaraphalāni mahyaṁ dattāni |

S u d ā m ā | poṭalīm unmucya |
apasada | kim ānītam idam | indravāruṇīphalāni kharjūraphalāni | kva modakāni |

S t o k a ḥ | saśokaḥ |

durvinīta kim ānītaṁ bhuktvā madanamodakān |
ugragandhīni tīvrāṇi phalāny arkataroḥ kim u || 75

J a y a n t a ḥ |
Kṛṣṇa | sarve mithyābhiśaṁsinaḥ |

mātṛbhiś ca samānī(taṁ) baddhvā cailāñcale yathā |
tathā mayā samānītaṁ vastujātam idaṁ Hare || 76

Sudyumnasye 'va saṁjātaṁ strītvaṁ phalavipākataḥ |
gopānāṁ mandabhāgyānāṁ kiṁ kurmo 'tra vayaṁ prabho || 77

K ṛ ṣ ṇ a ḥ | sāśaṅkam |
mamā 'pi nu kim api | vaiparītyaṁ tu nā 'caritam anena |

---

74.31 *cailāñcalo*

svabhojanasaṁbhāram avalokayati | dṛṣṭvā prahṛṣṭaḥ Kṛṣṇaḥ sarvatra vilokya |

aho | nivṛtte 'yaṁ rātriḥ |

Subalaḥ |

kathaṁ vijñāyate bhavatā |

Kṛṣṇaḥ |

saṁsūcayati niśāntaṁ kairaviṇī saṁkucantī 'yam |
nayanaśrīr iva sudṛśāṁ gurujanasavidhe kulastrīṇām || 78

api ca | C58

muñcati himajalakaṇikā latike 'yaṁ candranirmuktāḥ |
sadyaḥproṣitapatikā nayanasarojād ivā 'mbūni || 79

Kālindīpulinoṣitā kamalinī- vṛndeṣu tulyādhiṣu
prauḍhānalpahimāṁśudīdhitiśara- vrātaiḥ kṣatā marmasu |
se 'yaṁ saṁprati cakravākavanitā tair eva sākaṁ punaḥ
saṁphullānanakuḍmalaiḥ pramuditā nūnaṁ narīnṛtyate || 80

aho Subala | ayaṁ bhagavān ambaracūḍāmaṇiḥ samuditaḥ | saṁprati tuhināṁśus tu bhīta iva lakṣyate | tathā hi |

prasaranti tigmaraśmeḥ kiraṇā iti śaṅkayā prātaḥ |
saṁkocayati nijāṁśūn tuhināṁśur maṇḍalavyājāt || 81

bho Subala |

saritas tīre tīre bhāti navīnāṅkurā bhūmiḥ |
bhāsā garuḍamaṇīnāṁ vibhrāntiṁ kurvatī 've 'yam || 82

vayasya | iha vatsā apaḥ pītvā tṛṇāni carantu | vayam api ce 'taḥ samīpe mādhavīnikuñje navakisalayāstaraṇe tāvad upaviśya Jayantena samānītābhyavaharaṇīyaṁ saphalīkurmo yadi rocate vayasyānām |

Jayantaḥ |

mama tv idam eva rocate |

icchanti ke 'pi kīrtiṁ ke 'pi bhuvo rājyam ākṛṣṭam |
ye tu vayaṁ kamanīyaṁ dhyāyāmaḥ sarvadā bhojyam || 83

sarve | padāntare |

idam eva Yamunākūlam |

---

79a *nirmuktā*
80.1 *samuditaḥ* C: *samudritaḥ*
82a *navīnāṅka* (new line) *rbhūmiḥ*
82.1 *caratu*
83a *akiṣṭam*
83b *dhyāyamaḥ*
83.2 *idem*

ākārayanti vihagā bhavataḥ purastād
āruhya nīpaśikharāṇi manoharāṇi |
saṁphullavallimilitāni nijājireṣu
saṁveśanāya mahatāṁ hi nisarga eṣaḥ || 84

upaviśatu bhagavān navakisalayakḷptaparamāsane |
śikhināṁ śirasi vidhunvan marakatabhaṅgābhirāmapicchāni |
kurvaṁl locananalinaṁ śrutipathasaṁcāracāturīniratam || 85

sarve co 'paviṣṭā maṇḍalākāreṇa |

punaś cā 'k ā ś e |
aho Gopāla | aho Gopāla |

K ṛ ṣ ṇ a ḥ | niśamya |
Subāhur iva pratibhāti | karṇaṁ dehi |

C59 sarve karṇaṁ dattvā śṛṇvanti |
vibhrānto 'haṁ samantād upavanavalaye tvatkṛte Nandasūno
kvā 'si śrīmann idānīṁ hṛdayakumudinī- kheda candrābhirāma |
nā 'daṁ vaṁśīninādā- mṛtam idam api ca tvatprayuktaṁ kṛpātaḥ
prāyo ne 'śā bhavanti svasukham anuratā duḥkhabhājaḥ pareṣām || 86

tatraivā 'n y a ḥ |
mātur eva na jātaḥ | tarhy anyeṣāṁ kutaḥ |
rudatī vatsa vatse 'ti virahāc cañcalā muhuḥ |
mātā na prāpitā prītiṁ kim asmin kathayāmy aham || 87

s a r v e |
Kṛṣṇa | Subāhur evā 'yam |
tava vadanaviyoga- vyādhibhiḥ khinnacetāḥ
paripaṭhati tathe 'daṁ - sārikā kā 'pi cā 'nyā - |
śithilavacanabandho bāṣpasaṁruddhakaṇṭhaḥ
kamalanayana loke dustyajas tvatprasaṅgaḥ || 88

K ṛ ṣ ṇ a ḥ |
kim ahaṁ Subāhuṁ vismṛtyā 'gato 'smi | tadā svātmai 'va vismṛtaḥ |
re re Subāho | kvā 'si saṁprati | dehi bāhubandham |

---

84.1 *klapta*
85a *ābhirāme*
85b *kurval locanalinaṁ*
86b *kvāsi* C: *kāsi*
86c *nāhaṁ vaṁśīni* (new line) *ninādāmṛtem*, *tvetprayuktaṁ*
86.1 (fol. 17b) *tatrai* (fol. 18a) *tatraivānyaḥ*
86.2 *tarhi anyeṣāṁ*
88b *tathehaṁ*

J a y a n t a ḥ |

vismṛtyaivā 'gato bhavān | kimiti vṛthā sneham viḍambayati |

K ṛ ṣ ṇ a ḥ |

aye gatatrapa | na mayā vismṛtaḥ | tathā hi |

talpe cetasi nīto nidrādūtyā niśāyāṁ me |
Subalā 'nena viyuktam nā 'tmānaṁ saṁdadhe tāvat || 89

idānīm evā 'nubhūtaḥ Subāhuviyogaḥ |

J a y a n a ḥ |

ko 'nya uttarasamarthane samarthas tvattaḥ |

S u b a l a ḥ |

Kṛṣṇa | veṇur āpūryatām | tena nidarśitavartmā svayam evā 'gamiṣyati |

Kṛṣṇas tathaiva karoti | tadānīṁ tu |

bhṛṅgāḥ padmeṣu khinnā madhuramadhurasaṁ no pibanti prapannā
na spandante tarūṇāṁ kisalayanivahāḥ pakṣiṇo na svananti |
ghāsagrāseṣu vatsāḥ svavadanasaraṇiṁ nā 'dhikurvanti bhoktuṁ
mandaṁ mandaṁ caranti dhvanihṛtamatayaḥ kṛṣṇasārāḥ sadārāḥ || 90

tataḥ praviśati yathānirdiṣṭaḥ karadhṛtasārikaḥ sāśrunayano Nanda- C60
prahitālaṁkārasādhanakakṣyaḥ Subāhuḥ | tathā hi |

maulau candrakabhūṣaṇo mukhavidhu- vyādhūtanīlālakaḥ
pīnāṁsaḥ karapaṅkajāntavipula- śrīsārikāpañjaraḥ |
mandasmerasudhābhiṣiktasujanaḥ pītāmbarāḍambaro
gaurāṅgo bhagavatpriyo 'tisukhadaḥ prāptaḥ Subāhuḥ puraḥ || 91

S u b ā h u ḥ |

sārike | vaṁśīdhvaniḥ prāyaḥ Kṛṣṇasāṁnidhyaṁ nirdiśati |

nṛtyanty amī śikhina eva śilātaleṣu
ye vāridodayamadodayamodavantaḥ |
baddhā bhavanti ninadāyatapāśayogāt
te 'mī mṛgāḥ parisareṣu paribhramanti || 92

---

89b *subalāne* (cf. 94b)
90b *kiśalaya*
90c *vatsāḥ svavadana(saraṇim)* C: *vasvatsīvadana*

pratibhāsate tv evam eva | tathā hi |

ete 'linas tilakaharmyam apohya nūnaṁ
phullāravindapaṭalaṁ paribhūya bhūyaḥ |
dhāvanti nimnam iva vārirayāḥ samantāt
prāyo 'tra saurabhasamākalito Mukundaḥ || 93

padāntare |

ko 'yaṁ kusumāni palāśapattrāṇi cā 'vacinoti |

upasṛtya |

aho | vayasya Makaranda |

Makarandaḥ |

Subāho | namaskaromi |

(Subāhuḥ)

namaskaromi bhrātaḥ | kvā 'sti vanamālī |

Makarandaḥ |

Subāho | virahānalakalitāṁ tava vāṇīm upaśrutya mahat kāśmalyaṁ gato vartate | ahaṁ tu Subāhunā sahaiva gataḥ | kathaṁ Subāhunā 'ham agresarīkṛtaḥ | svayaṁ paścāt saṁjātaḥ |

Subāhuḥ |

yady ahaṁ saṁgataḥ syāṁ tadā tu kenā 'pi dṛṣṭaḥ syām |

Makarandaḥ |

paścāt svayam eva vicintya paṭhitam |

talpe cetasi nīto nidrādūtyā niśāyāṁ me |
Subalā 'nena virahitaṁ nā 'tmānaṁ saṁdadhe tāvat || 94 (= 89)

ity uktvā sāśrulocanas tyaktabhojano bhavadāgamanam anukūlayan vartate |

C61 Subāhuḥ |

sakhe Makaranda |

pratibodhitasya mātrā talpād utthāya tanmukhataḥ |
marutā pattram ivai 'tad vapur iha ratyā samānītam || 95

---

93.3 *subāhur upasṛtya*
93.10 *kalito*
93.11 *sahevāgataḥ*
93.12 *svayaṁścātpas*
93.14 *saṁga(ṁ)syām*
94b *suṁdadhe*
94.1 *sāśrulocanaḥ |*
95a *utthāya mukhataḥ*

M a k a r a n d a ḥ |

vayasya Subāho | kṣaṇamātraṁ tu Harir api tathaiva jātaḥ |

karṇakalpitarasālapallavaḥ
śvāsamārutavimarśabādhitaḥ |
marmaradhvanim avāpa tatkṣaṇāt
tīvradāvadahanatviṣe 'va hi || 96

S u b ā h u ḥ |

tvaṁ kutra gacchasi |

M a k a r a n d a ḥ |

prasavair alaṁkaraṇāya kusumādīny āhartum upabhogāya nalinīpattrāṇi puṭebhyaḥ palāśapattrāṇi preṣito 'smi | ito nā 'tidūre kadambavedikām alaṁkṛtya Kṛṣṇas tiṣṭhati |

S u b ā h u ḥ | padāntare gatvā |

aho|

gopaśreṇīṣu veṇī- niyamitakusumaḥ kuñjam ullālayānah
śreṇībhūtākṣipakṣma- kṣubhitaratipatiḥ padminīpattraniṣṭhaḥ |
aṁsavyāsaktamālā- militaparimalo -nmattabhṛṅgāvalīḍhaḥ
kakṣyānyastoruveṇur mama nayanapuro bhāti gopāvataṁsaḥ || 97

kekipiccham āndolayantaṁ Śrīdāmānam ālokyā 'ha |

dhanyo 'si Śrīdāman dhanyo 'si | tathā hi |

sadā yogārūḍhair manasi munibhir dhyeyavapuṣo
Harer līlāmūrter lalitamuralīm ākalayataḥ |
nirātaṅkaḥ paṅke- ruharuciranetrasya subhage
latāmūle līno vahasi caraṇāmbhojayugalam || 98

parikramya |

aho | Subalo 'py asti | tad yathā |

mukurībhūtakapole kalayati Kṛṣṇānanacchāyām |
Vidhir api vibhur na vaktuṁ bhāgyam aho gopaputrasya || 99

śrīKṛṣṇaḥ | dūrataḥ Subāhum ālokya |

premāṅkuraprarohair āvirbhūtair babhau Kṛṣṇaḥ |
upavanalate 'va Madhunā patyā saṁvīkṣitā tanvī || 100

---

95.2 *hurir*
96a *pallavaṁ*
96b *svāsa*
97a *śreṇīṣu* C: *śreṣu*
97c *vyāsatka* (deleted with yellow pigment), cf. VI.46b
98b em. C for *līlāmūrttel līlita*
99b *virbhur na va(ṁ)kvuṁ* (or *vaṁtkuṁ*? cf. 97c, 125.3)
100a pr. m. *premāṅkurai* and in margine *kṛṣṇasya gātrayaṣṭiḥ premārūḍhais tanūruhair bhāti*

C62 K ṛ ṣ ṇ a ḥ |

vayasya Subāho | dehi me bhujabandham |

tāv āśliṣyataḥ | āśleṣasukhaṁ samanubhūya |

virahajvalanaviśuṣyad- gatarasaromālikūpeṣu |
ko 'yaṁ dayayā devo varṣati saṁpūrayan sudhayā || 101

K ṛ ṣ ṇ a ḥ |

Subāho | anāmayaparaṁparā 'sti gopājireṣu |

S u b ā h u ḥ |

candrāyoge ghanatimiratamaḥ- stomavidhvastabodhe
bodhāyā 'nītadīpo yadi niśi marutā kṣepavikṣepitaḥ syāt |
sphūrjatsaudhāgraśālā- vinihitavividhā- lekhyalīlāvilāso
modāyo 'dāranīlo- tpalaviśadadṛśāṁ bhāminīnāṁ kathaṁ syāt || 102

K ṛ ṣ ṇ a ḥ |

vayasya | Balarāmādayas tu santy eva |

S u b ā h u ḥ |

deva |

udayanti tārakāṇāṁ śataśo rātrau kumudvatīvṛndam |
kim u mukhamukulitabhāvaṁ tyajati sahasrāṁśubhir divase || 103

vrajajanānāṁ tvam eva sarvathā hṛdayāhlādakārī | ataḥ sārike tvam eva mātur avasthātathyaṁ bhaṇa |

s ā r i k ā | sāsram |

kṣaṇaṁ goṣṭhāgāre kṣaṇam api bahir yāti jananī
kṣaṇaṁ cā 'ntaḥ kliṣṭā kṣaṇam api tavā 'krośanaparā |
kṣaṇaṁ suptevā 'ste dharaṇitalam ālambya sadane
Harer hīnā dīnā nahi kim api kartuṁ prabhavati || 104

K ṛ ṣ ṇ a ḥ |

Subāho | ko 'yam uttaram āpūrayati |

S u b ā h u ḥ |

kiṁ na jānāsi | tava vinodāya mātuleno 'pasthitā mañjuvādinī sārikā | mātrā pratibudhya mām upahūyo 'ktaṁ | vatsa Subāho |

---

102a *gahanatimiramastoma*
103.1 *kārī* | *ataḥ* coni. C: *kārīyataḥ*
104d *hare*

śrīKṛṣṇa imāṁ prāṇato 'pi priyāṁ vaṁśīm iva sārikāṁ vismṛtya gato 'sti | tad enāṁ prāpaya drutam eva |

K ṛ ṣ ṇ a ḥ | sotkaṇṭhaḥ |

aho | mañjuvādinī me sārikā |

hastena nītvā cañcupuṭīṁ dhṛtvo 'palālayati |

re re ramya vihaṅga nīlajalaja- prollāsigātradyute C63
bandhūkāruṇacañcucañcura puraḥ kiṁ maunam ālambase |
tvadvaktrodgatamañjuvākyaracanā- pīyūṣapānotsukaḥ
kakṣīkṛtya niśā sunidritamukhaḥ prāyo na saṁtyaktavān || 105

s ā r i k ā |

vrajeśvarī śokasaṁtaptā | nā 'to 'haṁ samyak pralapituṁ śaktā |

K ṛ ṣ ṇ a ḥ |

ambā 'tikaṣṭaṁ prāptā | kathaya kim uktavatī |

s ā r i k ā | Yaśodāvākyam avatārayati |

tvaṁ no datto 'tivṛddhatve nīvīdravyaṁ Svayaṁbhuvā |
locanād anyato gantum anarho 'si vanāntaram || 106

ity uktvā kaṇam unmucya ruroda | tan niśamya gṛhāntarebhyo gopyaḥ samājagmuḥ |

sarvāḥ |

mātaḥ | kiṁ rodiṣi | Kṛṣṇo madhuravaṁśīṁ vādayan Vṛndāvananikuñjaṁ gato vartate | kuśalam asti |

Yaśodā |

ayi sakhyaḥ | śrūyatām | ekaputrikā jananī mā bhavatu | adya prātaraśanam akṛtvai 'va vatsamaṇḍalīṁ puraskṛtyā 'kṛtasaṁbhāṣaṇo gataḥ | tena me hṛdayam atikhinnam abhavat | saṁprati na saṁdhārayituṁ śaktā 'bhavam |

ayam atimañjulacareṇa locanapurataḥ pravartate yāvat |
tāvad ahaṁ sakhi manye jīvitalābhaṁ kim anyena || 107

tatra tāvad gocarapradeśād upasthito Nando 'pi śūnyaṁ vrajam ālokya vitarkayati | tathā hi |

---

105b *cañcacaṁcura*, *kimaunam*
105c *odguta*
106.4 *vaṁśī*
107a *careṇo*

na śrūyante vayasyaiḥ kalakalaninadā nā 'pi gānaṁ na vāṁśī-
nikvāṇaṁ kvā 'pi līlā- hariṇaśiśupada- nyāsaśabdaprarohāḥ |
no vai gopāṅganānāṁ dadhimathanasamud- bhūtarāvaḥ samantān
no 'pālambhaprabandhā na ca sakalasuhṛt- Kṛṣṇasaṁjalpitāni || 108

evaṁ vitarkayan Nandaḥ prāṅgaṇe saṁprāptagopīnikaram ālokya saṁbhrāntaḥ |

kimiti bho Yaśode |

Yaśodā |

sāsraṁ locanapaṅkajaṁ vidadhatī niḥśvāsavātāhata-
pramlānaṁ navapallavādharapuṭaṁ bhraśyaddukūlaṁ vapuḥ |
dhammillaṁ varamallikāvirahitaṁ premākulaṁ vīkṣitaṁ
mandaṁ mandam uvāca gadgadataraṁ patyuḥ purovartinī || 109

C64 āvābhyāṁ tapasā pratoṣya bahuśo Vaikuṇṭhanāthaṁ Hariṁ
saṁprāptaś carame vayasy anumataḥ sarvatra sadbhir guṇaiḥ |
so 'yaṁ prāg aruṇodayād upagato 'bhuktvai 'va Vṛndāvanaṁ
darbhair aṅkuritaṁ vṛkair bhayakaraṁ vyālībhir utphūtkṛtam || 110

mayo 'ktam | putra | kṣaṇāntare 'mbaracūḍāmaṇir udeṣyati | tāvad idam atihṛdyam upabhujya

bhajyamānatimiravilīyamānaduṣṭajanamodamānakamalamilindavṛnda-
kūjite |
krīḍamānahaṁsacakravākacāruvīkṣamāṇagīyamānabarhikuraṅgagaṇa-
pūjite |
dhūyamānabakulakadambatūtamakarandacīyamānasubhagavitānapari-
rūṣite |
yāhi jalajātadalapeśalaśarīra suta kūle Yamunāyā dinamaṇikara-
bhūṣite || 111

evaṁ pratibodhito 'pi samupasthitavayasyair gata eva | tadvirahākṛṣṭahṛdayāyāḥ samākranditam ākarṇya samānavyathā gopyaḥ svasvagṛhād upagatāḥ |

Nandaḥ |

gopānām ayam ativiṣamo dharmo gopālanarūpaḥ |

---

109b *bhraṁśyaddūkūlaṁ*
110b *anumataḥ* C: *anumatās*
111c *bakūla*
111.1 *evaṁ* C: *eva*

kvā 'yaṁ tāmarasekṣaṇaḥ kṣaṇapada- nyāsena gopāṅgane
svedārdrīkṛtakarṇamūlaphalako yaś cakṣuṣā vīkṣyate |
kve 'daṁ durdamavatsakarṣaṇaguṇa- sparśakṣataṁ hastayor
nirlūnāgrakuśātiśūkanivahe pādārpaṇaṁ vai śiśoḥ || 112

vrajeśvari | svavṛttisthān eva bhagavān Harī rakṣati |

Yaśodā |

he Govardhana deva devi Yamune phullāravindānane
mātas te pulināṅkamaṇḍalagato bālo mama krīḍati |
saṁrakṣyaḥ payasā 'bhivardhitatanur hiṁsrair agaṇyair alaṁ
śrāntaḥ kṣāmataras taraṅganikarair āsicya ni(vartyatām) || 113

he Vṛndāvanadevate bhagavati kṣmālaṁkṛte te namaḥ
protphullāmalamallivallivilasat- kuñjāyataprāṅgaṇe |
saṁrakṣyo 'yam apatyabuddhikalayā hīno mayā Mādhavo
dhāvaṁ dhāvam upaiti te parisare puṣpapravālādibhiḥ || 114

bhavatu gṛheśvara bālasya kuśalam | mayā Jayantas tadānīṁ bhojyaṁ grāhayitvā prasthāpitaḥ | ayaṁ ca Subāhur vismṛtasārikāpañjaram upanīya gacchati tāvat |

Nandaḥ | C65

Subāho | kṣaṇaṁ tiṣṭha | mayā 'nītāni guñjābharaṇāni nītvā gaccha |

Subāhuḥ |

Kṛṣṇa | mayā 'nītāni |

guñjānirmitacāruhāraracanā vakṣaḥsthalālambinī
saṁdāsyaty alakākulapravilasat- pītāṁśukāntargatā |
prātaḥ padmavanīyakāntikalikā- saṁliptanīlotpala-
cchāyāṁ kesaramālinīm alikulair āsvāditām ādarāt || 115

Kṛṣṇaḥ |

dhanyo 'si re Subāho dhanyo 'si | atipriyaṁ me guñjābharaṇam | tathā hi |

hitvā yasya kṛte 'haṁ Vaikuṇṭhaṁ Gokule jātaḥ |
tulaye manasi na kalayā guñjābharaṇasya kaustubhaṁ hṛdyam || 116

---

113a *pullā*
113d *sāntaḥ, āsiñyati*
115b *kula*(sec. m. *pravila*)*sat*

vayasya |

gāvo Vṛndāvanasya vrajavasatir iyaṁ bhūruhāṇāṁ praṇālī
kūle kūle tapanaduhitur lolakallolabhāji |
bhūṣā guñjāvalībhir viracitamukuṭaḥ kekipicchair nitāntaṁ
kāntā Govardhanaśrīḥ pulakayati mano darśanād eva dūrāt || 117

Jayantaḥ |

aho | vibhrāntā buddhir gopadārāṇām |

vihāyā 'pūpasaṁyāva- pūlikāmadhuśīrṣikāḥ |
kiṁ guñjāpuñjasaṁlāpo rasanāyā 'rasapradaḥ || 118

yadi mayā 'nītam atiramaṇīyaṁ bhojyaṁ na rocate tadā kimarthaṁ kālātikramaḥ kriyate | mahyam idaṁ sarvaṁ deyam | tad bhuktvā saṁprāptabalo 'haṁ bhavadarthaṁ yāvanti mayūrapicchāni kusumaguñjāpuñjāni bahuśaḥ samāneṣyāmi | ayaṁ Subāhur mithyā brūte | Nandena yad uktaṁ tan mayā no 'cyate |

Kṛṣṇaḥ |

kim uktaṁ re dhṛṣṭa |

C66 Jayantaḥ | Nandoktiṁ paṭhati |

gatvā 'dyaiva Kalindajāvanabhuvaṁ krīḍāparaṁ bālakair
baddhvā sadguṇavallarībhir adhunā saṁhṛtya vastrādikam |
ānīyā 'śu nijāṅgane guṇagaṇān nā 'haṁ vimokṣye yathā
bhūyo 'yaṁ bhavitā na kuñjabhavane gatvā vihartuṁ kṣamaḥ || 119

sarve | sahāsam |

kim ayam anuvadati Jayantaḥ | pitrā kusumāni guñjavalayāni samyak preṣitāni tubhyaṁ dhartum ākāṅkṣati jaraṭhaḥ |

(Kṛṣṇaḥ) | Subāhuna pratyarpitāni guñjābharaṇāni bahumānapuraḥsaraṁ svīkaroti |

bhrātaḥ Subāho | tātena kim apy anyad uktam |

Subāhuḥ |

Nandena tāvad ity ukto bhavān |

---

117b *duhitur llolaṁ*
118b *rasanāyāḥ rasa*
119c *āśuṁ, guṇagaṇenāhe*
119.3 *tubhyam* |
119.4 *jaraṭhaḥ* C: *jaraṭaḥ*

puṣpodyānam idaṁ gṛhasya purato bhṛṅgāvalījhaṁkṛtaṁ
Śrīdāmapramukhā vayasyakagaṇāḥ sarve purovartinaḥ |
krīḍa tvaṁ puravedikāparisare mā yāhi dūraṁ manāk
labdho vai caramāyuṣi pravayasoḥ pitroḥ samālambanam || 120

śrīKṛṣṇaḥ |
tadā tvayā kim abhāṇi |

Subāhuḥ |
mayai 'va bhaṇitam | idānīm api yūyaṁ bhayākṛṣṭahṛdayāḥ | hā kaṣṭaṁ kaṣṭam | tathā hi |

pītvā stanyaṁ durjvaraṁ Pūtanāyā
vātyānīto nā 'pi mṛtyuṁ jagāma |
Kālīnāge tāṇḍavaṁ yo vyadhatta
pīto vahnir yena dāvānalīyaḥ || 121

mātrā baddho baddhayor muktido 'bhūt
tarvor garvaś cā 'panīto 'surāṇām |
(mātre netre) viśvam etat samastam
vyastaṁ nyastaṁ darśayāmāsa yo 'yam || 122

so 'yaṁ sākṣād Indirānandamūlaṁ
mūlaṁ śaśvad viśvabhūmīruhasya |
bhītyā vāto vāti yasyā 'malātman
pātraṁ bhīter bhīṣaṇānāṁ kathaṁ syāt || 123

Subalaḥ |
dhanyo 'si dhanyo 'si | jānāmy aham | avagataṁ Kṛṣṇatattvam |

Kṛṣṇaḥ | svagatam |
vijñātatattvasya kiṁ deyaṁ mayā |

jñāninām mama bhaktānāṁ na matto 'nyat priyaṁ kila |
na yāti campakaṁ bhṛṅgaḥ pītvā padmavanāsavam || 124

prakāśam |
vayasya Subāho | prīto 'smi | dehi me samāliṅganam |

---

120d *labdhā*
120.4 *bhayākṛṣṭa* C: *mayā 'kṛṣṭa*
121c *kālīnāṁge*
122bc *asurāṇāṁm preṇa*(?) (new line) *tre*

C67 Subāhuḥ | nāṭyena samāliṅgati | kṣaṇaikaṁ brahmānandam anubhūya mudritanayanas tasthau | punaś ca kṛcchrāt saṁjñām avagatya | aho | alaukiko 'yaṁ rasaḥ | tathā hi |

kṛtve 'yaṁ munimaṇḍalī girinadī- kūle kuṭīṁ pallavai
ruddhvā netrapuṭīṁ paṭīṁ vidadhatī cīrāñcalair añcitām |
kaṣṭākṛṣṭasupiṣṭamuṣṭighaṭitā- vṛttiḥ śiloñchādibhis
tuṣṭā kiṁ na bhaved yato bhagavataḥ sparśottham itthaṁ sukham || 125

Kṛṣṇaḥ |
are Jayanta | pattrāharaṇārthaṁ prasthāpito Makarando nā 'gatas tāvat | ākāraya ced bhoktum icchasi |

Jayantaḥ |
iyam eva vārttā madanukūlā | yathā 'jñāpayati devaḥ |
tūrṇaṁ tarum āruhya |
are dāsīputra | kiṁ vilambase | pattrāṇy upanaya |

Makarandaḥ |
āgato 'haṁ vayasya |

upasthito Makarandaḥ | tataḥ sarve komalaharitapalāśapuṭamaṇḍitakarā upasthitāḥ |

Kṛṣṇaḥ |
Makaranda | kutra vilambitam etāvatparyantam |

Makarandaḥ |
svāmin | kiṁ vaktavyam apūrvaṁ madhv iva madhuraṁ vākyam | idānīm eva Vṛṣabhānupurapradeśād āgato gopadārako me mārge militaḥ | teno 'ktam | adya Vṛṣabhānugoparājena bhagavatyā Vṛndādevyā makhaḥ samārabdhaḥ |

Kṛṣṇaḥ |
kimarthaṁ makhaḥ samārabdhaḥ | na hi prayojanam anuddiśya mando 'pi pravartate | kīdṛśaś ca makhaḥ |

---

124.3 *kṣaṇekaṁ*
125b *ruddhā*
125.3 *tāvad, bhotkvum* or *bhoktvum* (see 99b)
125.10 *upaschito*

M a k a r a n d a ḥ

kanyā kā 'pi bhavān ivā 'tivayasi prāpto Hareḥ sevayā
pitrā te Vṛṣabhānunā 'pi lalitā vallī 'va hemnaḥ kila |
tāmyaty adya nitāntam induvadanā durdaivacaṇḍātapais
tasyāḥ śāntim abhīpsatā bhagavatā 'rabdho hi Vṛndāmakhaḥ || 126

yāvatyaḥ sukumārikā vrajabhuvo dhṛtvā vibhūṣāmbaraṁ
nītvā svābhimataṁ ca bhāṇḍam akhilā dadhnaḥ śirasy eva hi |
Rādhāyāḥ purato bhavantu bhagavad- Vṛndāpadaprītaye
dattvā 'dyaiva baliṁ prayantu śataśo veśmāni ramyānanāḥ || 127

iti Vṛṣabhānunirūpitaḥ kanyā-ṛtviṅmakho 'dya | tadartham anena C68
mārgeṇa Rādhāpramukhā gopakanyāś cā 'yāsyanti | bhavatāṁ rocate ced vayam eva devyai nivedayāmaḥ | devyāḥ prasādārhās tu vayam eva |

K ṛ ṣ ṇ a ḥ |

bhavatv evam | dṛśyatāṁ kiyaddūre santi |

J a y a n t a ḥ |

aho | hatā vayaṁ durvinītair gopātmajaiḥ | lobhākrānto 'yaṁ mahājanaḥ | eṣa Kaler mahimā |

hitvā 'svādyam idaṁ nijaṁ bahuvidhaṁ paryāptam apy ātmano
dhūrtā daivahatāḥ parasvamatayo garjanti śaṅkātyayāt |
bhrūvallīṁ parisarpayanti paritaś cā 'sphoṭayanti sphuṭaṁ
dordaṇḍaṁ ghaṭayanti parṇapuṭakāny ākarṇya gopyāgamam || 128

K ṛ ṣ ṇ a ḥ |

samyag vadati Jayantaḥ | yathāsthānam upaviśyatām |

s a r v e |

upaviṣṭāḥ smaḥ | dīyatāṁ dīyatām |

K ṛ ṣ ṇ a ḥ |

svasvagṛhād āgatam ādāv upabhujyatām |

---

126b *kilaḥ*
128c *bhūvallīṁ*
128.2 from *samyag* to 128.5 *kṛṣṇaḥ* in margine

s a r v e |

asmanmātrā prahitam anena durvinītenā 'ttaṁ Jayantena | tvadadhīnā vayam idānīṁ bhojane |

dhanyo vaṁśaḥ smerapūrṇāyatākṣa
mātā dhanyā yatra jātas tvam īdṛk |
jānīmo 'nyaṁ naiva loke dayāluṁ
tūrṇaṁ yo no gartapūrtiṁ vidadhyāt || 129

K ṛ ṣ ṇ a ḥ |

gartapūrtir bhavatu vā mā bhavatu vā | nā 'haṁ mātrā preṣitaṁ stokam api dadāmi |

s a r v e

mā dadātu bhavān | hastaprakṣālanaṁ tu kurmaḥ |

akathitā eva hastaprakṣālanaṁ nāṭayanti | pātrāṇi purataḥ prasārya |

kiṁ vilambase |

K ṛ ṣ ṇ a ḥ |

amṛtāyatām |

J a y a n t a ḥ |

kim |

C69 K ṛ ṣ ṇ a ḥ |

ete pallavitā drumāḥ pratidiśaṁ śītā vimugdhānilāḥ
kharjūrīkṛtamālakākṣabadarī- nimbāḥ phalair nāmitāḥ |
bhallātāmalakārkaśigrusaralā- dhattūrasarjādayaḥ
santy ete purataḥ prasannavadanais tāvat sukhaṁ bhujyatām || 130

J a y a n t a ḥ |

bho bho Kṛṣṇa | vayaṁ tvaducchiṣṭabhojino bhavāmaḥ |

K ṛ ṣ ṇ a ḥ |

mithyābhiśaṁsī bhavān | kadā jātā yūyaṁ matprasādāsvādinaḥ |

tathā hi |

re re dhūrta bakīpayodharaghaṭī pītā mayā Gokule
taccheṣaṁ na manāg vyadhāyi vadane śraddhāya gopādhama |

---

128.9 *tvadaṁdhīnā*
129.2 *mā bhavatu* (without *vā*)

130c *dharttura*. From *rasarjādayaḥ* up to 134a *mauktikānām* the text occurs twice (on fols 27ab and 27b-28b)

muñjāpuñjavighūrṇitānalaśikhā pītā mayā prāṇināṁ
rakṣāyai Yamunātaṭe na bhavatā bhūyaḥ samāsvāditā ‖ 131

Subāho | vatsānāṁ kā kathā | kutra santi |

S u b ā h u ḥ | utthāya paśyati |

Kṛṣṇa | vatsā maṇḍayanti Kālindīkūlam | tathā hi |

ete bālamṛṇālakomalaruco vatsā latāntargatā
romanthaṁ kalayanti mīlitadṛśo dūrvāṅkurāsvādinaḥ |
niḥśaṅkaṁ mṛgaśāvavaktrapaṭalī- kaṇḍūyanānanditā
vīkṣantaḥ śikhipicchapicchalamukha- cchāyaṁ bhavantaṁ mudā ‖ 132

ato niḥśaṅkaṁ bhujyatām |

tataḥ Kṛṣṇo gopamaṇḍalīmadhyagataḥ śuśubhe | tathā hi |

śuśubhe daśanavikāśaiḥ paritaḥ saṁhāsayan gopān |
kumudānī 'va himāṁśuḥ premākṛṣṭaḥ prabodhayan kiraṇaiḥ ‖ 133

K ṛ ṣ ṇ a ḥ |

samānīyatāṁ bhojanasaṁbhāraḥ |

pātram udghāṭya nalinīpattrasthaṁ bhaktam abhivarṇayanti sarve |

saurabhyam ākalayya tv e k e |

jātīpuṣpacayaḥ kim utpaladale kiṁ mauktikānām ayaṁ
kūṭaḥ kiṁ tuhināṁśukāntipaṭalī kiṁ vā sudhāsaṁhatiḥ |
nāsāṁ karṣati harṣayat phalam uraś cā 'hlādayaty antaraṁ
cetaś candralalāma cālayati no jihvāñcalaṁ vai yataḥ ‖ 134

K ṛ ṣ ṇ a ḥ | dvitīyabhāṇḍam udghāṭya svayaṁ varṇayati | vaṭakān ālokya |

kalaṅkaṁ vibhrāntaḥ kavayati kavir netrapadavīm
anārūḍhe candre dadhati nabhaso nīlimarucam |
samakṣaṁ paśyantu prabhavati bilaṁ naiva hṛdaye C70
kim indor dadhyabdhau vaṭakamiṣato labdhavapuṣaḥ ‖ 135

Kṛṣṇaḥ sarvebhyo yathābhāgaṁ dattvā Jayantāya stokaṁ prayacchati |

J a y a n t a ḥ | netraṁ ghūrnayan sphuṭam asphuṭaṁ vā vyāharati |

atikaṣṭenā 'nītasya svayam idānīṁ dātā saṁpannaḥ | mayā nā 'nītaṁ cet |

---

131c *śikha* but fol. 28a *śikhā*
131.2 *subāhuṁ* | (twice)
132c *vakra* (twice)
132d *vīkṣyāntaḥ* (twice)
133a *vikāsaiḥ* (twice)
133.3 *ughāṭya* (twice)
134a *ki mauktikānām* (twice)
134c *nasā*
135b *anārūḍhe candre* C: *am*(?)*ārūḍe cande*
135.3 *idāṁnī*, *saṁ* (fol. 29a) *saṁpannaḥ*, later emended to *saṁpada*..(?). Blurred

Subāhuḥ |
are durvinīta | tadā 'nenaiva sarvaṁ saṁpāditaṁ syāt |

Jayantaḥ | sapraṇāmam |
saṁpādayatu bhavān navam eva | idaṁ tu yātayāmaṁ sarvaṁ mahyaṁ dīyatām |
ity uktvā sarvam apahartuṁ hastaṁ cālayati |

Subāhuḥ |
dūraṁ sthīyatām | vibhāgato grāhyam |

Jayantaḥ |
atrā 'pi vibhāgaḥ |

pūpānāṁ śatakaṁ kapolaphalake sanmodakānāṁ śataṁ
nā 'haṁ vedmi vayasya paśya karabha- syā 'syasya kiṁ jīrakam |
kiṁ caite vaṭakāḥ puṭopaghaṭitā dantaprahārakṣamāḥ
kiṁ me phūtkṛtimārutena bhagavan bhāraudanaṁ sthāsyati || 136

Kṛṣṇaḥ |
vayasya | kathaya | katham api tava tṛptiḥ syāt |

Jayantaḥ |
yady evam |

bhaktāyate yadi giriś ca sitāyate 'yaṁ
reṇuḥ sarid yadi payodadhivāhinī syāt |
pūpāyate yadi palāśapalāśapaṅktis
tṛptis tadā nirupamā mama Mādhava syāt || 137

sarve niśamya svasvapātrāṇy ācchādayanti |

Kṛṣṇaḥ | Jayantāya bahutaraṁ prayacchati | svayam āsvādya varṇayati |

iyam atimañjulahṛdayā saṁkucitā pāṇinā spṛṣṭā |
madhurā 'dharaviniveśe pūlī mūlaṁ hi saukhyasya || 138

aho | apūrve 'yaṁ madhuśīrṣikā |

Subalaḥ |
modakāmodo modayati |

---

135.12 *grāhyam* C: pr. m. *āhyam*, sec. m. in margine *gra* for *hya*, but may be meant for initial *ā*-

136b *ki*
137d *mamādhava*

S u b ā h u ḥ | C71

nāhi nāhi | apūpānāṁ pelavatvaṁ vilokanīyam |

(S u b a l a ḥ) |

kamanīyam idaṁ pāyasam |

drākṣācchabhaṅgakalitaṁ phalitaṁ sitābhir
elābhirañjitam idaṁ puṭitaṁ ghanena |
ājyejyam āryavanitākaratālavṛntair
āvījitaṁ bhavati pāyasam āsyavāsyam || 139

J a y a n t a ḥ |

aho | āsyavāsyaṁ kathaṁ syāt |

K ṛ ṣ ṇ a ḥ |

atro 'pāyadvayam asti | tatrai 'kaṁ tu |

Gaṅgādvāram upetya śītalaśilām āviśya padmāsane
saṁrudhyā 'nilamārgam ambudatanuṁ dhyāyec ciraṁ cetasā |
nirdhūtākhiladoṣajātaviṣamaḥ saṁjātapuṇyodayas
tasyā 'syaṁ khalu pāyasena suciraṁ vāsyaṁ bhaved bhūyasā || 140

niḥśaṅkaṁ vinamayya vaktrakamalaṁ dhṛtvā karau vakṣasā
pādau co 'daramaṇḍalīracanayā kūrmākṛtiṁ dhārayet |
niḥśabdaṁ nijapṛṣṭhaniṣṭhuratate muṣṭiprahāraṁ sahed
etat pāyasapūrṇapātram akhilaṁ tasmai vidhātrā kṛtam || 141

J a y a n t a ḥ |

satyam eva |

tathā ca karoti |

Kṛṣṇas taṁ pratāryā 'nyasmai prayacchati |

evaṁ gopāḥ parasparaṁ vañcayanti |

madhye Kṛṣṇaḥ kavalakalitaḥ kekipicchaṁ dadhānaḥ
karṇāklptāravindaḥ kaṭividhṛtapaṭo vetradaṇḍābhirāmaḥ |
gopālīdṛkpraṇālī- niravadhiparamā- nandasaṁdohakārī
bhuṅkte vidhvastakālī vividhanaṭakalā- keliśālī Murāriḥ || 142

138.6 *subāhuḥ* |
138.7 *ida*
139a *kalita*
139b *ailābhi*
140b *ambudatanuṁ* L: *ambujatanuṁ* ? C (but cf. II.64a, VI.46a).
141b *racanayā* C: *racayā*
141.3 *tathāva* or *tarthava* (*tathaiva* C)

ā k ā ś e |

hastenā 'pīḍya vaktraṁ hasati Kamalabhūḥ kampayan maulimālāṁ
Śambhuḥ saṁbodhya devīṁ diśati Muraripuṁ deśinīpallavena |
vāraṁ vāraṁ lalāṭaṁ spṛśati Surapatir lajjate vīkṣya Lakṣmīr
bhuñjānaṁ gopabālair Vidhitanayatatir muñcati premabāṣpam || 143

C72 K ṛ ṣ ṇ a ḥ |

aye Makaranda | kā vārttā | vṛkṣam āruhya dṛśyatām |

M a k a r a n d a ḥ | tathā kṛtvā |

etāḥ samānavayaso dadhibhājanāni
saṁnyasya mūrdhasu niśākararaśmigauryaḥ |
nīlāravindaracitāmalakarṇapūrāḥ
saṁpūrayanti kakubho rasanāvirāvaiḥ || 144

api ca |

saṁlakṣyante 'vatīrṇās taralatanulatā gopakanyāḥ samantād
Rādhām ādāya madhye vidhivihitavadhūṁ Jāhnavīyā ivā 'paḥ |
candrajyotsnām iva navaghana- śreṇayaḥ śāradīyā
ramyāṁ mākandaśākhām iva madhubharitāṁ bhūruhāṇāṁ praṇālyaḥ || 145

saṁvīkṣyante ghanavanalatā- kuñjarandhreṣu nūnaṁ
vātāndolo- cchalitakusumā- modasaṁvāsiteṣu |
tanvītāṭaṅkacūḍā- valayamaṇicalac- candrikāṇāṁ prarohāḥ
śaṁsanty ete ghanaghanaghaṭā- saṅgiśampāvilāsam || 146

etās tv asmān ālokya nirbhayatayā nā 'gamiṣyanti | ato latāntaritā bhavāmaḥ |

K ṛ ṣ ṇ a ḥ |

bhavatv evam iti |

| iti niṣkrāntāḥ sarve |

|| p r a t h a m o ' ṅ k a ḥ ||

---

143a *vakraṁ*
143cd *lakṣmīr bhuñjānaṁ* C: *lakṣmī* (new line) *ñjānaṁ*
144cd *pūrāṁs saṁ*
145b *ādāya* C: *āya*; *vidhivihitavadhūṁ* C: *vidhivihagadhūṁ*
145d *bhūruhāṇām* C: *dhūruhāṇām*
146a *randheṣu*
146c *calāc*

tataḥ praviśati gopīsamudāyaḥ | tathā hi |

ātāmrāyatalocanaḥ śramajala- praklinnagaṇḍasthalo
vyālolālakajālaramyavadanaḥ sāśaṅkam udvīkṣitaḥ |
pādāropaṇaviślathorujaghano nirmuktakeśotkaraḥ
kākuvyākulabhāṣaṇaḥ samagamad gopījanānāṁ gaṇaḥ || 1

tatra tāvat prabuddhapadminīpattrāntargatakarṇike 'va vividharatnāvanaddhapadmarāgaprabhe 'va pariveṣitavidhulekhe 'va sahacarīgaṇasamārādhitā śrīRādhā svānurūpadevatārādhanasaṁbhāram ādāyo 'pasthitā | tathā hi |

upahasatī 'va mṛgāṅkaṁ mṛgamadabinduprasādhanakriyayā |
no ced vigatakalaṅkaṁ katham upamīyeta tadvatā vadanam || 2

tadānīm eva kā 'pi nalinīpattraracitātapavāraṇaṁ bibhratī gopakanyā praviṣṭā

gopakanyā | C73

mandaṁ mandaṁ dehi pādāravindaṁ
mitro mitra- bhrāntim āpādya vaktre |
bhūyo bhūyo 'bhyeti pattrāntarāle
'tyuṣṇair usrair antar āpīḍitātmā || 3

ato latāmārge 'pi te mukhakamalasyā 'tapatrākāṅkṣe 'ty uktvā nalinapattram upanayati |

śrīRādhā | padāntare gatvā | Lalitāṁ sahacarīṁ saṁbodhya |

ke 'yaṁ latikā Lalite vilulitaśākhāśrayaprāntaiḥ |
saṁmārjye 'va nikuñjaṁ vikirati mālyāni vāyunā dhūtā || 4

Lalitā |

priye | iyaṁ mādhavīlatikā tavā 'tithisatkārāyo 'pasthitā | tathā ca paśya |

viṣamīkṛtaṁ parāgaiś ciranibhṛtaiḥ prāṅgaṇaṁ svasya |
saṁmārjya puṣpapātaiḥ kurute te 'ṅghrikṣamaṁ bhūyaḥ || 5

pattrānta- cyutamakarandadhāraye 'yaṁ
arghyaṁ te madhukarahuṁkṛtais tanoti |

---

1.1 *kaṇṇikeva*
1.2 *prabhā iva*
2a *upahasantīva*
2b *kalaṅkaṁ* |
2.1 *tad idānīm*, *patrāracitātapa* C: *patrācaritātapa*
3b *vakre*
3.1 *ākāṅkṣo*(?) (new line) *ty*
3.3 *lalitā*
4a *vilulita* sec. m., *śākhāśaya*

āstīrya kṣitim amalāṁ parāgacailair
varṣantī kusumakalāpalājapātaiḥ || 6

rambhāstambhodbhūtakarpūradhārā
dhūpas te 'yaṁ dīpikāḥ kiṁśukānām |
phullā mallī nṛtyati prīṇanāya
kekā 'nekā gītikā maṅgalānām || 7

śrīRādhā |
tasyāḥ śramasāphalyāya kṣaṇaikam upaviśya gamyatām |

sarvāḥ |
satyaṁ vadasi kalyāṇi |
tathaiva kartuṁ pravṛttāḥ | puro vilokya |
kuta imāni nalinīpattrāṇi | kutastarāṁ kusumajālāni |

Lalitā |
priye | bhāti bhuktapūrve 've 'yaṁ dharaṇī |

khaṇḍitādharapalāśavikāsā
khinnabāhulatikāparimarśāt |
bhuktabhogavanite 'va nitāntaṁ
kuñjabhūmir aparāgaparāgā || 8

C74 Campakalatikā |
upaviśyatām | kenāpi bhuktā bhavet | kiṁ na ramaṇīyo 'yaṁ bhūmibhāgaḥ | yatra tu |

madhuravamadhukaragītā kuntalitā mañjarīnivahaiḥ |
kisalayapāṇiniveśā bhāti tamālāvalambinī latikā || 9

śrīRādhā |
priye | tvam apy evam abhilaṣasi |

Campakalatā |
kā nahi dhatte kalikā vadanavikāsaṁ samāgate kāle |
saiva bhaved atidhanyā yāṁ paricumbya pragalbhate madhupaḥ || 10

latāntaritaḥ Kṛṣṇaḥ |
iyaṁ tu sakhīsamūhe saiva |

---

6c *amalāṁ* C: *amalaparāga*
7c *pullā*
7d *neka*
8a *palāśavikāśā*
8.2 *kiṁ naḥ* |
9b *latikāṁ*
10a *samāgete*

M a d h u m a ṅ g a l a ḥ |

kā sā priyā |

K ṛ ṣ ṇ a ḥ

saṁdhyāyāṁ sukumārī campakadalapelavā hī 'yam |
nibhṛtaṁ mañjulahāsā saṁprāptā mādhavīvalaye || 11

kuñjatale kamanīyā kalayati kusumāni komalaiḥ karajaiḥ |
upagatamadhukaranikarair upavītā vallarīruddhā || 12

nirgantuṁ na samarthā saṁprati ruddhā latājālaiḥ |
cañcalalocananalinaiḥ paśyantī sarvataś cakitā || 13

parimocitā maye 'yaṁ bālā bhṛṅgāvalībhītā |
nītā vasanavinītā panthānaṁ sadmanas tanvī || 14

M a d h u m a ṅ g a l a ḥ |

pūrvakṛtaprasaṅgena bhavatā 'tmā kimiti saṁgopyate |

K ṛ ṣ ṇ a ḥ |

saṁdhyāyāṁ sakṛtprasaṅgena katham ahaṁ vijñāto 'bhavam |

M a d h u m a ṅ g a l a ḥ |

iyam atirūpasamṛddhiḥ sakṛd api dṛṣṭā 'nukarṣati svāntam |
kiṁ punar apekṣate 'yo bhūyo bhūyo hy ayaskāntam || 15

K ṛ ṣ ṇ a ḥ |

bhavatu | tathāpy asyāḥ parokṣatayā kautukam ākalayitum utkaṇṭhate cetaḥ |

punas tathaiva dattakarṇanetrau tiṣṭhataḥ |

punaś ca ś r ī R ā d h ā | purato vilokya | C75

kasye 'yaṁ padapaṅktir Lalite saṁsarpato rabhasāt |
ānatatamālakuñjaṁ kimiti na saṁlakṣyate purataḥ || 16

L a l i t ā |

priye | prāyaḥ ko 'py asmān ālokya latānilīno vartate |

---

10.4 *priyaḥ*
11a *pelavā* (new line) *yam*, *gī* (?) sec. m.
11b *mañjulahāsaṁ*
12a *karaijaiḥ*
12b *vallarīruddhā* C: *-buddhyā*? From *rībuddhyā* to 15.2 *kautukam āka* pr. m. in margine
15a *naka|rṣati* (*nakārṣati*?)
15b *aya(ṁ?)skāṁtaṁ*

ś r ī R ā d h ā | sāśaṅkam |

mandaṁ mandaṁ yāhi kuñje 'navadye
dhṛtvā siñjan- mekhalāsūtram ārāt |
dṛṣṭiṁ dattvā sarvato vīkṣamāṇaḥ
ko 'yaṁ dhūrtaḥ saṁnilīno latāsu || 17

Lalitā tathaiva karoti |

ś r ī R ā d h ā | tāvat paricayaṁ karoti |

yavakuliśadhvajanalinair anyair api rañjitā cihnaiḥ |
tasye 'yaṁ padapaṅktir yena hṛtaṁ me manaḥ kuñje || 18
so 'yaṁ khalu vanamālī militamilindāvalīgahanāt |
māṁ mocayan nitāntaṁ trasitakuraṅgīm iva vyāghrāt || 19
no cet kasya padālī cittaṁ me cañcalaṁ kuryāt |
no 'llāsayati cakorīṁ dinakaradīptir hi nirgatā gagane || 20

cetaḥ | cañcalāṁ mā vaha | etāsām aviditavṛttāntānāṁ yatho 'ktaṁ na syāt tathā kartavyam |

iti manasi vicintya tūṣṇīṁ tasthau |

saṁprāptā tāval latāntarāl L a l i t ā |

ayi priye | ko 'pi navakiśoro vayasyena saha latām ālambya tiṣṭhati | viharantaś cā 'nye latāntaritā gopā vatsamaṇḍalaṁ ceti | yo 'yaṁ kiśoraḥ sa tu nā 'tidūre vartate |

vāraṁ vāraṁ vīkṣaṇaṁ sānurāgaṁ
vallījāleṣv indranīlābhirāmaḥ |
dattvā dattvā te 'navadye 'navadyaṁ
līlāsindhuṁ gāhamāno vibhāti || 21

śrīRādhā bhayalīlāṁ nāṭayati | tathā hi |

taralavilocananalinaṁ paritaś cailaiḥ samāvṛṇute |
matsyadvayam iva jāle khañjanayugalaṁ ca pañjare capalam || 22

ś r ī R ā d h ā |

sakhyaḥ | na stheyam asmābhir atra |

ayam atigahananikuñjo dūre purato vayaṁ bālāḥ |
madhyaṁgato dineśaḥ pathiko nā 'gacchati prāyaḥ || 23

---

18a from *hnaiḥ* to 20.6 *gopā*: pr. m. in margine
20.1 *yathā* (new line) *ktaṁ*
20.5 *tiṣṭhati* (or *tiṣṭhavi*?) *harataś*, *gopa*
20.6 *ceṁti*
22a *cailai samā-*
22.2 *sakhyo na*

aviditajanas tamāle    saṁlīno vīkṣate tv asmān |
ko jānāti kṛśodari    kasya manaḥ kīdṛśaṁ bhavati || 24

Lalitā | C76

priye |

cañcalakacalalitāsyo    hāsyeno 'ttambhayan kāmam |
kāmayate bhavatīnāṁ    saṁlāpaṁ vīkṣitair jñātam || 25

Rādhā |

satyaṁ vada(si) | nirṇīya samāgatā 'si |

bho bho sakhyo    yady ayaṁ Nandasūnuś
cūḍāpīḍe    kekipicchaṁ dadhānaḥ |
gavyaṁ bhavyaṁ    bhokṣyate sarvam etat
satyaṁ satyaṁ    pūjayā 'laṁ Ramāyāḥ || 26

Capalā |

rātrau gopagṛheṣu Gokulapateḥ    sūnuḥ priye sādaraṁ
cauryāya prasabhaṁ prayāti subhage    dadhnām udārakriyaḥ |
so 'yaṁ naḥ katham adya (vīkṣya) kuhare    gavyaṁ priyo Mādhavo
mugdho mokṣyati sānukūlavidhinā    hy abhyarṇam abhyāgatam || 27

Candrāvalī |

samānītais tūrṇaṁ    vrajayuvatibhir dāmanicayais
tadā mātrā baddho    yadi guṇagaṇānāṁ nidhir ayam |
sutas tv ekaḥ pitroḥ    sukṛtapariṇāmo hi caramaḥ
prathāṁ dhatte dāmo-    dara iti nijair dorbhir uditām || 28

śrīRādhā |

yātu na kā 'pi kadācil    locanapanthānam asya dhūrtasya |
gavyaṁ harata purastān    no cet prasabhaṁ sa no harati || 29

Madhumaṅgalaḥ |

śrūyate svāminn ātmanaḥ kīrtiḥ | bhavadbhītyā palāyitum
icchanti |

etās tāmarasāyatāmaladṛśaḥ    saṁdhāya bhāṇḍāni vaḥ
śaṅkātaṅkitacetaso nijaśiraḥsv    atyantakhinnārucaḥ |

---

25.2 *vvada* (?)
26c *bhokṣyete*
27c *vīkṣya* ex coni.
29a *ko 'pi*
29b *harata* C: *harati*; *prasabhamano herati*
29.2 *palayitum*
30b *khittāruvā*

dhāvaṁ dhāvam amandapādanivahaiḥ kurvanti kuñjāntaraṁ
bālāḥ paṅkilam alpakalpalatikā- niryātapuṣpāmbubhiḥ || 30

Kṛṣṇaḥ |

sakhe | tadā vayam api saṁmukhībhavāmaḥ |

sūcakaḥ | sāmājikān prati |

haste vaṁśīm udvahann aṁsadeśe
vetraṁ netraṁ lālayan śrotrasīmni |
gaṇḍe 'nalpe maṇḍayan kuṇḍalābhyāṁ
kāntaḥ Kṛṣṇaḥ kuñjato nirjagāma || 31

C77 agrato gatvā |

aye Madhumaṅgala Subāho Toka Pratoka Jayanta Vijaya Praharṣan Vasantaka Gopālaka Rantideva Madana | purato nivāryatām | asmān vañcayitvā gacchati vrajasundarīnivahaḥ |

sarve | svasvasthānaviśeṣād daṇḍam utthāpya |

sthīyatāṁ sthīyatām | na gantavyaṁ na gantavyam iti |

Nandanandanamukhenduśāsanād
Indramaulitaṭapīṭhalālitāt |
drāk padaṁ na purato nidhīyatāṁ
saṁnideśakaraṇaṁ vidhīyatām || 32

sarvāḥ | netrāṇi parāvṛtya |

ayi mātaḥ | katham idam apūrvaṁ praśāsanam | Indrādiṣu niyojya niyogam idam abalāsu vidhīyate |
tathā hi |

nā 'smākaṁ raṇaraṅgadurmadabhaṭā- nīkaṁ na durgāṭavī
no śailāgranibaddhakūṭabhavanā- yāmā na paṇyakriyāḥ |
no rātrau paraveśmagā na ca vayaṁ kṣetrāpahārodyatāḥ
kasmād eva nideśavākyaracanā bālāsu visphūrjati || 33

Madhumaṅgalaḥ |

rūpāveśadurantavīranivahā audāsyam evā 'ṭavī
mānottuṅganagendrabaddhabhavanā- yāmaḥ paraṁ yoṣitām |

---

32d *karaṇaṁ* C: *kareṇe*
32.2 *praśāsanam* C: *praśāmane*
34b *āyāmā*

yūyaṁ yat paracittaveśmani ratā mānāpahārakṣamās
tasmād eva bhavadvidhāsu nitarāṁ nyāyyo nideśo Hareḥ ‖ 34

L a l i t ā |

kasya nideśaḥ kīdṛśaś ca |

M a d h u m a ṅ g a l a ḥ |

iha khalu sakalakalikaluṣavidalanasamuditayaśovitānasaṁśobhitadiṅmaṇḍalakhaṇḍitākhaṇḍalavaibhavasyā 'gaṇyapuṇyapaṇyasaṁgṛhītagītaśīlaviśvalīlakelidattacittavittasya samastaballavavanditapadapallavavrajaparivṛḍhasya Nandamahārājasya nideśāt pratighaṭṭaniveśitabhaṭacakracūḍāmaṇer mahārājakumārasyā 'yaṁ ghaṭṭaḥ | tenā 'tra vayaṁ niyojitāḥ |

vikretuṁ dadhi gopikā yadi pathā niryānti vā 'yānti vā
pādanyāsavighaṭṭanair vasumatīṁ saṁkṣobhayantyo hi naḥ |
etāś co 'pavanasya pallavacayaiḥ saṁmaṇḍayantyo nijaṁ
gatvā rājakulocito 'yam adhunā bhāgaḥ samānīyatām ‖ iti | 35

V i ś ā k h ā | C78

apūrvo 'yaṁ rājaśabdaḥ karṇam āviśati | tathā hi |

pākaśāsanasamānaśāsano
(no) kuleṣu Vṛṣabhānur īritaḥ |
rājaśabdakalitāṁ navābhidhām
ātmanaḥ prathayati priye hi kaḥ ‖ 36

a n y ā ca |

jīvati Kaṁsanareśe saṁprati vaṁśe hi Bhojānām |
rāje 'ti śabdarājis tālītarumastakeṣv eva ‖ 37

C a m p a k a l a t ā |

latāmūle sthitvā yadi nṛpatisaṁjñāṁ prakurute
pralubdho viśrabdhair naṭa iva nareśaḥ prabhavati |
bako gatvā padmāgataḥ kiṁ vā tāvad karapulinabhūmau pulakito
rucikaramarālasya padavīm ‖ 38

---

35d *rājakūlocito*
36b *no kuleṣu : kuleṣu (gokuleṣu C), īribhaḥ*
36d *hitaḥ*
37b *mastakeṣ(v?)eḥ*

Madhumaṅgalaḥ |

bho bho vayasyāḥ | iyam atidhṛṣṭā kiṁ pralapati |

citraṁ yena bakī nipītagaralā nītā padaṁ śāśvataṁ
bhītā Gokulaballavī praśamitā varṣāvamarśāt punaḥ |
bhinnā cañcupuṭī paṭī 'va kapaṭī Kālī nirasto madāt
satyaṁ tasya na śobhate narapater hīnā padopasthitiḥ || 39

Jayantaḥ |

Madhumaṅgala | kim etāḥ prajalpanti |

hastād ācchidya matta- dviradagatiraṇat- kiṅkiṇīnām amūṣāṁ
jalpantīnāṁ duruktaṁ dadhi madhuram idaṁ kaṅkaṇakvāṇamugdhāt |
pepīyantāṁ samantād upagatam amṛtaṁ bhāgyato 'raṇyabhūmau
ko 'yaṁ Kaṁso nṛśaṁso bhavati mama puro muṣṭipiṣṭāṁsadeśaḥ || 40

Madhumaṇgalaḥ |

aye Jayanta | yadi saralatayā 'diśanti tarhi krauryeṇa kim |
tathā |

śākhābhiḥ phalitābhir ānatataru- śreṇī purovartināṁ
pānthānāṁ nirupadravai 'va sukhayaty ānanditā sarvataḥ |
atyuttuṅgaśikhāgraguptaphalakā prāyo janair bhujyate
grāvāghātaviśīrṇaparṇavibhavā khinnā 'tikhedaṁ gataiḥ || 41

C79 Madhumaṅgalaḥ | śrīRādhāṁ prati |

karṇāntabhrāntanetre sumukhi kacalatā- krāntavaktrāravinde
nūnaṁ gopālagoṣṭhī- nayanajalaruha- śreṇinīrājitāṅghreḥ |
dānaṁ bho dehi Vṛndā- vanaruciralatā- kuñjalīlāpriyasya
rājño Nandasya sūnoḥ pathi pathikajanā- niṣṭavidhvaṁsakasya || 42

Hariṇākṣī |

Nando bhavatu nareśo vanditapādo 'stu gopajātīnām |
yo 'yaṁ ghaṭṭaniviṣṭaḥ sa tu naḥ saṁjīvito dadhnā || 43

Sumukhī |

re re Maṅgala rājasūnucaritaṁ nūnaṁ samākarṇyatāṁ
gopībhiḥ parinartito nijagṛhe dadhnā ciraṁ stobhitaḥ |

---

38.2 *atidhuṣṭā*
39a *nītā* ex coni.: *bhītā*
39c *kālo* pr. m.,*sarp(o)* sec. m.
42b *āṅgheḥ*
44a *caritaṁ*: *racitaṁ*
44b *dadhna*

no tṛptiṁ samavekṣya tena sadane cauryāya naḥ saṁgataḥ
sadyaḥ saiva vaśīkṛto rasanayā dānāya sajjībhavan || 44

L a l i t ā |

bhavatu tadā |

haste pustakam ākalayya karayor darbhāṁs tathā vāriṇi
snātvā puṇḍram atho vidhāya mukhataḥ śāntiṁ paṭhan bhūyasīm |
eṣā tvām upavītinaṁ vrajapater Bhānoḥ sutā sādaraṁ
dānāyā 'hvayati prayāhi Yamunā- kūle yadā te manaḥ || 45

ś r ī K ṛ ṣ ṇ a ḥ |

Madhumaṅgala | kasyā iyaṁ sahacarī samuttarayati |

M a d h u m a ṅ g a l a ḥ |

svāmin | nirṇīyate |

kā 'sti na paśyasi candrakamaulir iyaṁ Vṛṣabhānusutā r a m a ṇ ī y ā |
ramyaguṇālayamañjulahāsavibhūṣitavaktrapuṭī k a m a n ī y ā ||
atra kuto vanadaivatapūjanakāmatayā sakhibhir n a m a n ī y ā |
tat kimiti pratikūlavidhiprahitā vikṛtir natibhiḥ ś a m a n ī y ā || 46

K ṛ ṣ ṇ a ḥ | pura upasṛtya |

na gantuṁ deyam |

vāraṁ vāram iho 'payāti saritaḥ kūle latāmaṇḍale
cauryeṇa sakhījanair mama hitā mallī dalaiḥ śeṣitā |
vijñātaṁ hi mayā 'dhunai 'va dalitā prāyo 'nayā vallarī
yaccintākulitasya me nayanato nidrai 'va dūraṁ gatā || 47

J a y a n t a ḥ |

mamā 'pi pratikūlakārī sakhīsamūho viśeṣato nigṛhyatām | tathā hi |

prātaḥ prātaḥ prasannā- nana tava caraṇā- mbhojasaṁsthāpanāya C80
kuñjo guñjanmilindaḥ pratidivasam aho tanyate doṣahīnaḥ |
tāvat tanvī sakhībhir vikasitanalinī- dhūlibhiḥ keligehāny
ātanvānā parokṣaṁ tadapanayanataḥ khinnagātro 'ham āsam || 48

---

44d *sajjībhavat (?)*
45a *darbhāṁs* C: *darbhās*
46a *kāsti* C: *kāsi*
47.2 *mamūho*
48a *nananatava*
48b *gujanmilindaḥ*

śrīRādhā |

bho bho Nandakiśora no 'citam idaṁ vākyaṁ kalaṅkāspadaṁ
mallī 'yaṁ na tavai 'va puṇyabharataḥ kūle vikāsaṁ gatā |
bhṛṅgair aṅkagatair anekapathikaiḥ saṁsevyate sarvadā
sattro 'yaṁ parameśvarasya sutarāṁ sarve janā bhāginaḥ || 49

api ca |

dodhūyate pavanapaṅktibhir uddhatābhiḥ
sāraṅgaśāvanivahaiḥ paribhujyate 'pi |
pepīyate madhukarair alakāntareṣu
kāntābhir eva saphalīkriyate late 'yam || 50

no hi kadā 'pi mayā kamanīya sakhībhir amandamahī kalite 'yam |
nā 'pi tu dṛṣṭipathaṁ gamitā 'sti kadā 'pi latā kusumākulite 'yam ||
khidyati me hṛdayaṁ mṛduhāsa mṛṣāvacanaiḥ kva matir milite 'yam |
doṣabhareṇa niśeṣaya mām anuśāsaya yatra ruciś calite 'yam || 51

Kṛṣṇaḥ |

jalpasi kiṁ tarale na gṛhe mama yena mṛṣāvacanaṁ racanīyam |
doṣabharo bhavatīṣu na sundari mām anudhāvati kiṁ kathanīyam ||
Nandanṛpasya mahī sakalā sakalaṁ vasujātam idaṁ ramaṇīyam |
yena kṛtaṁ subhage parivardhya samaṁ nanu gopakulaṁ namanīyam || 52

śrīRādhāsakhī |

jānāmy ahaṁ nalinasundara tātagehe
yad bhujyate niśi niśākaragaurahāsa |
mātrā dhṛto dadhikṛte vrajasundarībhiḥ
saṁmocito natiśatair viditaṁ janeṣu || 53

Kṛṣṇaḥ |

ko māṁ vimocayati kena dhṛto bhavāmi
nā 'nto na madhyam iti mānini veditavyam |
saṁmocanāya Yamalārjunayor idānīm
ātmā mayai 'va kṛpayā pariyantrito 'sti || 54

---

49b *vikāśam*
50b *paribhujyate 'pi*: L continues with | *ttarayati* | *Madhumaṅgalaḥ* | *sva* (= II.45.2-4)
51a *nahi*
51b *gamitā 'sti* ex coni.: *gamito 'si*
51c *mahradayaṁ*
52a *jalpāsi*
52b *anudhāvati* C: *anudhā* (fol. 38b) *ti*
54d *pariyantrito* C: *pariyanvito*

Vasantakaḥ | C81

iyam aticapalā taruṇī nīlapaṭīmaṇḍitā gaurī |
Rādhādakṣiṇabhāge nāmnā Candrāvalī bhāti || 55
sadyo hṛdyam apūrvaṁ gavyaṁ saṁdhāya bhājane prāptā |
ratyā natyā bhītyā neyaṁ mūlyena cauryād vā || 56

Candrāvalī |

ko 'tibalo Vṛṣabhānujanādhipaśāsanatigmahutāśanato yaḥ |
dharmapathaṁ parihṛtya sureṣu nareṣv itareṣu jano na nato yaḥ ||
ittham avekṣya nato na jano hi mato vibudhair nanu so 'yam ato yaḥ |
durlabham etad alaṁ madhuraṁ dadhi tasya sadā namate nirato yaḥ || 57

yadi mūlyena natyā vā gṛhṇāsi ced gṛhāṇa |

Kṛṣṇaḥ |

Candrāvali | kim asya mūlyam |

Candrāvalī |

dātuṁ na śakyate bhavatā | dūrata eva sthīyatām |

Kṛṣṇaḥ |

bhavatu | ucyatāṁ tāvat | sāmarthyaṁ bhaviṣyati ced grāhyam | no ced anyato gatvā vikrīṇīta |

Candrāvalī | sahāsam |

yāvatyaḥ pitṛgāvo bhūṣaṇavasanair vṛtā gopyaḥ |
tāvan mūlyaṁ dadhno bhavati rucis te yadā manasaḥ || 58

Kṛṣṇaḥ |

priye Candrāvali | māhātmyam ucyatām asya dadhnaḥ |

Candrāvalī |

Nandātmaja | na jānāsy asya māhātmyam | paśya paśya |

yasyā 'danakṛtapuṣṭer adharapuṭe vaṁśikāmokāt |
nirgatapavanaśikhāyām anaṭad Govardhano madhupaḥ || 59

api ca |

nītaṁ yan navanītaṁ vadanapuṭe śaiśave bhavataḥ |
kāle mukhapraṇālī śiśiramṛṇālī 'va saṁjātā || 60

---

54.1 *vasantakaḥ* C: *vasantaka*
57.4 and 58.3 *candrāvaliḥ*
57.7 *bhavatūcyatām*
58a *gopyaḥ* (*gopaiḥ* C)
59a *mokāt* (*modāt* C)
59b *madhupa* C: *madhupaḥ*

anyac ca |

Kālindītaruśuṣkakoṭaranaṭaj- jvālāvalīm udbhaṭa-
prāleyānilabhītibhaṅguramano- gopījanair vīkṣitaḥ |
niḥśaṅkaṁ jalajātalocanasudhā- dhārām ivā 'dad bhavāṁs
tan no yan navanītabhojanakṛte māhātmyam ujjṛmbhate || 61

Kṛṣṇaḥ |

kasmād evaṁ māhātmyam iti |

C82 niruttarāḥ sarvās tasthuḥ |

tatra Sudāmā nāma gopakumāro 'vadat |

svāmin | kiṁ pṛcchasi | ne 'daṁ gopībhir uttarayituṁ śakyam |

Kṛṣṇaḥ |

kuto vayasya |

Sudāmā |

asti kim api nigūḍhabījam |

Kṛṣṇaḥ |

kathayatu bhavān |

Srīdāmā | karṇamūle |

trayyantoditaśuddhabuddhaparamā- nandābdhisaṁsthāmṛtaṁ
niḥsīmaṁ nirupadravaṁ nirupamaṁ svātmānubhūtaṁ sukham |
nikṣiptaṁ karuṇākulena bhavatā jīvānubhūtyai punar
goloke surabhīṣu muktajanatā- nityābhigamyaṁ param || 62

tad bhūyo bhavabhītibhaṅgurajanāy- ā 'svādanāya tvayā
līlāviṣkṛtavigraheṇa surabhī- vargo 'yam atrā 'gataḥ |
etās tāmarasābhirāmavadanā jñānādayaḥ śaktayas
tāsāṁ hastagataṁ tad evam amṛtaṁ natyādibhiḥ prāpyate || 63

ne 'daṁ prākṛtam atra mecakatano līle 'yam aprākṛtā
māhātmyaṁ payaso ghṛtasya bhagavan dadhno 'pi bhūmeḥ punaḥ |
netraprānta ihā 'sti deva sakalaṁ Vaikuṇṭhalīlāmṛtaṁ
dhanyās te 'pi pibanti ye tu saralī- bhūtāmanovṛttayaḥ || 64

---

61c *bhavāṁs* C: *bhavās*; pr. m. *jātalocana*, sec. m. corrects *jā* to *ja* and inserts *lajā* after *ja*
62b *nirupadrava*
63a *janānāsvādanāya*
64c *caikuṇḍa*
64d *dhanyāḥ ke 'pi*

K ṛ ṣ ṇ a ḥ | netrayor vihasya |
vayasya | sadya eva bhāṇḍabhaṅgaḥ kṛtaḥ | priye Candrāvali | vicārya mūlyaṁ vaktavyaṁ yadi vikretukāmā 'si |

C a n d r ā v a l ī |
grahītā ced asi satyaṁ vadāmi |

K ṛ ṣ ṇ a ḥ |
brūhi brūhi |

C a n d r ā v a l ī |

tyakto Nando mandrahāsābhirāma
vṛddhā mātā sā 'pi saṁmocitā('sti) |
kiṁcid anyat tyajyatām iti vadasi cet |
tyakto bhrātā sīrapāṇis tavā 'yaṁ
nā 'nyad vācyaṁ yady alaṁ syā grahītā || 65

K ṛ ṣ ṇ a ḥ | C83
na paṇanīyo vastukalāpo bahudhā yuṣmākam | anyat tyajyatām iti ced rājabhāga eva dīyatām iti |

C a n d r ā v a l ī |
aye bāla | vayaṁ tyaktuṁ na śaktāḥ smaḥ | iyam asmākaṁ svāminī śrīRādhā tyaktuṁ netuṁ samarthā | śrūyatāṁ karṇe |

iyam atiparamavadānyā mantraṁ te 'haṁ prayacchāmi |
śaraṇaṁ gaccha caraṇayor dāsyati mūlyaṁ vinā sakalam || 66

no cen mayā gatvā praṣṭavyā priyā |

rasiko yady asi dadhnaḥ śocasi kiṁ yāhi pādayor mūlam |
loke bhavati sa vidvān kurute yas tv ātmano 'bhīṣṭam || 67

K ṛ ṣ ṇ a ḥ |

yeṣāṁ dānaraso loke te ne 'cchanti pratikriyām |
nīradāḥ kim u vāñchanti ye prayacchanti jīvanam || 68

C a n d r ā v a l ī | Rādhāntikaṁ gatvā |
devi | jalajātalocano 'yaṁ Nandanandano mūlyena dadhi samākāṅkṣati | kiṁ mūlyam asya |

---

64.2 *sadya eva* C: *sadya evaṁ*
64.3 *kāmāmi*
64.4 *candrāvaliḥ*
64.5 *vadasi*
65bc *saṁmocitā 'sti* ex coni.: *saṁ* (new line) *saṁmocitā* | *kiṁcid ... cet* | *tyakto*
65d *syād* LC
66b *mūlaṁ*
67b *loko*; *vā* in *yas tvātmano* not clear

ś r ī R ā d h ā |

Lalitā 'hūyatām |

sarvāḥ sametya saṁmantrayanti |

tatra L a l i t ā | karṇākarṇīkṛtya |

aho priye |

yā Vṛndāvanamañjukuñjavalaye ramyādharasparśinī
niḥśaṅkaṁ niśi no 'bhikarṣati mano vaṁśī madāghūrṇitā |
se 'yaṁ samprati gṛhyatāṁ Madhupater gavyaṁ puro nīyatāṁ
dharmaḥ strīṣu niveśyatāṁ mama vacaḥ sakhyo yadā rocate || 69

ś r ī R ā d h ā |

Lalite | nā 'yaṁ dāsyati | yady evaṁ syāt tadā tv aparaḥ Kṛṣṇas tvam eva syāḥ |

Kālīgaralavihīnā Kṛṣṇā Kṛṣṇena saṁbhūtā |
vaṁśīgaralavihīnaḥ Kṛṣṇo Lalite tvayā bhavatu || 70

tataḥ parāvṛtya Kṛṣṇāntikam upāgatā L a l i t ā C a n d r ā v a l ī ca |

ity āha candravadanī Rādhā saubhāgyamañjarī tathyam |
vāñchasi ced rasanīyaṁ muralīṁ no dehi saptadhā bhinnām || 71

K ṛ ṣ ṇ a ḥ |

ākārayāmi dayite muralīnādena dūrato vatsān |
saṁstobhayāmi hṛdayaṁ mātur dūre gato 'raṇye || 72

C84 api ca |

prāṇād adhikatare 'yaṁ vaṁśī kalabhāṣiṇī nūnam |
bhavatīnām iva Rādhā kṣaṇam api ne 'śe parityaktum || 73

api ca |

dāsyāmi sundari munīśvaravṛndavandyam
ātmānam āśu kalahaṁsavadhūvirāve |
vaktrāravindamadhupānaparām anindyāṁ
vaṁśīṁ kadā 'pi karato na viyojayāmi || 74

C a n d r ā v a l ī |

Kṛṣṇas tvam asi tave 'yaṁ muralī garalaṁ mukhād vamati |
tām apaharati sakhī me kriyate kiṁ te 'nayaṁ tv anayā || 75

---

68.5 *lalitā āhūyatām*
69c *samprati* C: *saṁghati* or *saṁdyati*
69d *rocatām*
69.3 *tvem eva syā*
70a pr. m. *kālī*, sec. m. *kāliya* (ī only half corrected to *i*); *kṛṣnona* (? or has pr. m. emended to *kṛṣṇena*?)
71b *vāñchasi* C: *vāṁcha* (new line) *ti*
72b *dūrai*
74c *vakrā-*
75b *apaharati* C: pr. m. *apaharasi*, sec. m. *apaharati* (?)

gacchati me samayo 'yam anindita bhānur asau śiraso v i n i v ṛ t t a ḥ |
mandirakandarataḥ paripaśyati devavaraḥ kṣudhayā p a r i v ṛ t t a ḥ ||
saṁprati bālavadhūnikaraḥ parilolati pūjanato g a t a v ṛ t t a ḥ |
mā 'vinayaṁ kuru paśya puro nicayo 'nnabhavo rasato 'p i n i v ṛ t t a ḥ || 76

K ṛ ṣ ṇ a ḥ |

sā vanitā bhavatīṣu mayā vinayopanatā na gatā s a k h i t u ṣ ṭ ā |
indumukhī Vṛṣabhānusutā hi mayā tu bhaved vacanaiḥ p a r i p u ṣ ṭ ā ||
rūpayutā 'pi sabhā sakalā vikalā mama bhāti mano r a t h a d u ṣ ṭ ā |
kiṁ sakalābhir iyaṁ kukalā purato hi guror vinayena v i g h u ṣ ṭ ā || 77

ś r ī R ā d h ā | Lalitābhimukham |

praṣṭavyo 'yaṁ nīlajīmūtagātras
tāmyaty evaṁ hetunā kena mugdhaḥ |
krīto mārgo mārgagā no ruṇaddhi
deyaṁ dattaṁ kiṁ punaḥ pātrapūrvam || 78

L a l i t ā | tathaiva lalitayā vāṇyo 'jjagāra |

re re bālamṛṇālakomalabhuja vyālolahārāvale
mārgaṁ muñca na kāṁ ca varjaya manāg vyāghūrṇayan locane |
kiṁ nūtnā vayam atra kiṁ tu bhavatāṁ vāsaḥ purā 'trā 'bhavan
nā 'yātā 'sti kadā 'pi karṇaphalake dānākṣaravyāhṛtiḥ || 79

Ś r ī d ā m ā |

garvakharvitamate Lalite te
na sphuṭaṁ vrajapateḥ sadane 'sya |
janmanā pratigṛhaṁ bhavatīnāṁ
dattam Indrapadasaukhyam analpam || 80

ś r ī K ṛ ṣ ṇ a ḥ | C85

ayi Rādhe mitahāse doṣam adoṣaṁ tu me dehi |
dāsyāmi naiva caraṇaṁ purato dātuṁ vinā dānam || 81

ś r ī R ā d h ā |

śraddhayā dīyate pātre saṁkrāntigrahaṇādiṣu |
rājño deyaḥ karo dānam athavā grahadoṣahṛt || 82

---

77b *indrumukhī, yayā*
77.1 *ābhisukham*
78b *evaṁ* C: *eva*
78c pr. m. *mārgī*, sec. m. *margīgān* or *mārgagān*
78d *patrapūrvam*
78.1 *lalitayā* : *lalitā* L
79b *smuñca, na kañca vajvaya*
79d *dānākṣavyāhṛti*
80a *kharvi* sec. m.
82a *grahaṇādiṣu* C: -ā (fol. 42b) *ṣu*
82b *deyaḥr karo*

tatre 'dānīṁ saṁkramaṇādyabhāvāt kathaṁ dānaṁ dvitīyasyā 'py asaṁbhavena | tathā hi |

Viṣṇor nābhisaroruhāt samabhavad Vedhā vidhātuṁ jagat
sṛṣṭvā 'gre manasā kumāramukhato devāsurān mānavān |
paścād atra vicintya dharmavṛṣabhaṁ pādaiś caturbhir vyadhāt
tannāmnā tad anupravṛttam abhavat khyātaṁ puraṁ bhūtale || 83

yato vṛṣabharūpasya dharmasya pravṛttir abhavad ato Vedhasā Vṛṣabhānupuraṁ nirmāya govṛttibhyo dattam | tad ārabhyā 'smatpūrvajānām evā 'tra saṁsthitiḥ | saṁprati tu |

gopālānvayamauliratnam atanu- khyātyā 'vanīmaṇḍano
nāmnaḥ śrīVṛṣabhānugopanṛpater nā 'karṇi varṇāvaliḥ |
yasyā 'lindaniviṣṭagokulamahā- godoharāvāpagā-
pūrāpūritabhūrikarṇakuharo Dhātā kṣaṇaṁ tiṣṭhati || 84

ato (nit?)yam asmākaṁ pitur evai 'tad bhūmaṇḍalam | katham asmatpradeśeṣu bhavadāgamanaṁ dānāya |

na brūmaḥ śikhipicchacūḍa Yamunā- ghaṭṭe karagrāhiṇaḥ
ke yūyaṁ paśubhis tṛṇāni bahuśaḥ saṁcarvayanto hi naḥ |
haṁho paśyata muktatātasadanā vṛttyā 'pi saṁhāpitā
dhṛṣṭā vai paraveśmagā api tathā no 'jjhanti dhārṣṭyaṁ muhuḥ || 85

api ca |

grāmas tv ekas tvatpituḥ śrūyate vai
nadyāḥ pāre Gokulaṁ nāmato yaḥ |
tatrā 'yaṁ te śobhate rājaśabdaḥ
sthānabhraṣṭaḥ kiṁ nu danto vibhāti || 86

api ca |

yāhi Mukunda na me 'vinayaṁ kuru kiṁ janakasya yaśaḥ parilumpasi |
naiva tathā jananī tava bhāti kutaḥ kupaṭena vacaḥ pariśumphasi ||

82.2 *asaṁbhavena* C: *asaṁbhava* (new line) *va*
83.1 *vṛṣabharūpasya* C: *vṛṣarūpasya*
83.2 *vṛṣabhānuparam*
84b *nākarṣi* (sec. m. *nākarṇi*) *virṇṇāvaliḥ*
84.1 *ato 'yam*
85a *būmaḥ*
85b *ke yūyaṁ*, *bahuśaḥ* C: *keyaṁ*, *huśaḥ*
87b (*kapaṭena* C), *pariśumphusi*

yācaya tubhyam ahaṁ pradade dadhi yady anavadyatayā na hi
tumphasi |
bho iyatī rasanā yadi te 'sti kathaṁ kamanīya gṛhaṁ sukham
umbhasi || 87

Madhumaṅgalaḥ | C86

caraṇanalinamūlān nirgatā vāridhārā
surasarid iti loke gīyate kalmaṣaghnī |
śirasi bhavati mālā yā Purārer Murāriḥ
sa tu tava purato 'yaṁ pātrabhūto 'marāṇām || 88

ataḥ |

dānaṁ dehi yatas tavā 'nanavidhau parvā 'dhunā vartate
śrīKṛṣṇānananīlakāntinivaha- cchāyā samākrāmati |
paśyo 'dagratayā latās tarugatā nūnaṁ dvijebhyo madhu
srāvaṁ srāvam abhīṣṭam utkaṭarasā yacchanti sadbhūtaye || 89

api ca |

yasya nābhinalinād vinirgato
viśvasṛṣṭim akarod Vidhiḥ svayam |
so 'yam ambujapalāśalocano
rocate nikhilagopamūrdhasu || 90

na kvā 'py atiriktā viśvasṛṣṭir asmāt |

Lalitā |

āścaryam āścaryam | tathā hi |

nā 'smākaṁ sadane rahasy api gataṁ bhītyā 'tisaṁgopitaṁ
na tyaktaṁ kaṇaśo 'pi gopakagaṇair bhuktaṁ chalāc chadminā |
kva brūṣe nanu pātratā 'sya ca Vidheḥ kvo 'tpattipadmaṁ punaḥ
kiṁ no vākyahaṭhena te khalu mano dānāya saṁsṛjyate || 91

Madhumaṅgalaḥ |

na prāyo vaḥ karṇamūlam upagatā 'sya mṛtsnākeliḥ | paśya paśya |

ḍimbhair ambhasi rantum utpaladala- śyāmaḥ kadācid gataḥ
Kālindyāḥ kamanīyakuñcitakaco mṛtsnām adānto hy adāt |

---

89b pr. m. *nīlakāji*, sec. m. *nīlakānti* (*nīlarāji* C)
90c *locane*
91a *bhītyātisaṁgopitaṁ* C: *bhītyāgatisaṁgopitaṁ* (due to *gataṁ*)
91b pr. m. *chalācchannā*, sec. m. *dmi*
91c *būṣe*
91d *haṭena*, *dānāya* (*nā* doubtful)

tac chrutvā jananī ninīya vadanaṁ dṛṣṭvā 'paśaṅkābharaṁ
brahmāṇḍaṁ tilapiṣṭapiṇḍam iva yat- tuṇḍe 'ravindaprabhe ‖ 92

ato nā 'smād bhinnaṁ jagat tajjanayitā cā 'yam |

śrīRādhā |

bhavatu | kim asmākaṁ sakhi |

pūjākṛtyaṁ vartate bhūri devyā
mārge ruddhā nirdayair gopaputraiḥ |
tūrṇaṁ bhānur vāruṇīṁ yāti nūnaṁ
dehacchāyā pādamūlaṁ jahāti ‖ 93

C87 aparā kā 'pi |

kruddhā me jananī vai jīvitam adyā 'navadyāṅgi |
kālātikramadoṣān nūnaṁ hartā 'ruṇāpāṅgaiḥ ‖ 94

ity uktvā gantuṁ pravṛttā |

Kṛṣṇaḥ | kareṇa dhṛtvā |

kva gacchasi varānane | adattvā vadanam āvṛtya |

sā covāca |

hāhā Nandanarendratāta kalahā mātā mamā 'tīva hi
prāyo me janako 'pi kopagahano bhrātā Vidhāte 'va hi |
dūre tiṣṭha na māṁ spṛśa spṛhayasi preṣṭhaṁ yadi procyatāṁ
nā 'haṁ tvatkarajakṣatena bhavituṁ gātreṣu śaktā 'nyathā ‖ 95

Viśākhā |

ādarśe samavekṣyatāṁ mukham idaṁ kiṁ te Vidhātrā kṛtaṁ
no gavyāya bhavanti yena viduṣāṁ devātithīnāṁ kriyāḥ |
yuṣmākaṁ tu kadambanimbalavalī- kharjūrapīlūphalāny
attuṁ vaktranatiṁ tatāna kuśalo Vedhās tiraścām iva ‖ 96

evaṁ capeṭām utthāpanāya pravṛttāyā hāraṁ Harir jagrāha |

viduṣā hi yajanti lolamāle
haviṣā mām adhidaivam adhvarāṇām |
avatāritam atra divyalokād
idam ātmocitam ātmano hitāya ‖ 97

---

94b *āpāṅgai*
94.3 *gacchasī*
95b *vidhātaiva*
95c pr. m. *prohyatām?*
95d *tatvatkara*, *gotreṣu?*
96d *vakra*, *vedhā*
96.1 *utthāya*
97a pr. m. *vivuṣā*, sec. m. *du* (*viduṣāṁ* C)

yad idaṁ pratisadma sundarīṇāṁ
bhavatīnām amṛtaṁ vilokyate |
tad idaṁ vinayāni kaitavād vā
paribhokṣye sakalaṁ balena vā || 98

V i ś ā k h ā |

muñca māṁ | capeṭāṁ dāsyāmi | ravathacchalabalādikaṁ nā 'haṁ bibhemi |

K ṛ ṣ ṇ a ḥ | mālāṁ karṣati |

sundarapāṇisaroje    dehi capeṭāṁ vinodāya |
kiṁ tāmyati jalajaśrīr    madhupavadhūṭīpadanyāsaiḥ || 99

C a m p a k a l a t ā |

aye Viśākhe | ayam atilobhī dadhnaḥ | capeṭām apy aṅgīkaroti |

ś r ī R ā d h ā | sahāsam |

bho bho Nandakiśora muñca purato    mārgaṁ prayāmo vayaṁ
yātrāyai bhavataḥ karomi śapathaṁ    tātasya dhairyaṁ kuru |
asmābhiḥ saha gaccha Bhānunagaraṁ    yad rocate bhujyatāṁ
vatsāṁś cāraya no 'nayo na bhavitā    dadhno hi yady arthitā || 100

ne 'daṁ śaṅkyaṁ te pitā me vṛttiṁ dāsyati na vā | C88

pitā te gopānām    adhipatir idaṁ rūpam atulaṁ
balaṁ te dordaṇḍe    dalayati gavāṁ bhītinivaham |
glaho 'pi svalpo 'yaṁ    dadhighṛtapayomātram api te
vinā tuṣṭer dhātur    milati katham īdṛk parijanaḥ || 101

M a d h u m a ṅ g a l a ḥ |

dadhno lobhī na Gopālo    bhāvalubdho varānane |
dṛptānāṁ darpasaṁhārī    naḥ śruto Nandanandanaḥ || 102

tathā hi | bhāvalubdho yathā |

bhaktānugrahakātaraḥ samagamad    dhitvā padaṁ śāśvataṁ
Vaikuṇṭhaṁ karirājarāvaracanā-    saṁbaddhapādāmbujaḥ |
vegadhvastapaṭo naṭatkacataṭo    bhraśyatprasūnotkaro
grāhogrāsyavidāraṇo 'sya vigalac-    cakrāṁśurājatkaraḥ || 103

---

98c *vinayani*
98d *sakala*
99b *ke*
99.2 *viśākhe 'yam*
101a *atula*
102b *dṛptānā, darppa, naśruto*
103b *racanā* C; *rasanā*
103c *kacataṭo* C; *kacanaṭo*
103d pr. m. *vidāraṇosya*, sec. m. *vidāraṇostho* (?)

darpaharatvaṁ yathā |

madoddhatadaśānana- prabalavaktrapaṅkticchada-
kṣayopacitasāyako vikaṭasindhubandhoddhataḥ |
sahasrabhujakandalī- dalanatigmadhārāṁśubhṛt
kuṭhārakaṭhināṁsakaḥ sumukhi dṛśyatāṁ gopatiḥ || 104

śrīRādhā satrāsaṁ Lalitāṁ pariṣvajati |

L a l i t ā |

sakhi | na bhetavyaṁ na bhetavyam | iyaṁ tv asya janmāntarīyā līlā | idānīṁ tu |

mātrā baddho nartito gopikābhir
bhīto bhīto yācito yacchatī 'ti |
bālye bāle pādukādarśapīṭhāny
uccais talpaṁ yasya kasyā 'dhiśete || 105

bhāva īṣad api yatra vīkṣyate
tatra bhāmini hi bhāti Mādhavaḥ |
nimnabhūmivalayānugāminī
prāyaśo bhavati vārisaṁtatiḥ || 106

ś r ī R ā d h ā |

Lalite | tadā sāhityaṁ vidhīyatām |

L a l i t ā |

ucitaṁ tv idam eva |

ś r ī R ā d h ā |

tadā 'hūyatāṁ bhadre |

C89 L a l i t ā | tathaiva karoti |

idam atimadhuraṁ gavāṁ Murare
dadhi nalinīdalabhājanaṁ vidhehi |
drutam iha gamanaṁ vidhāya nūnaṁ
piba dayayā 'bhinirīkṣito 'nayai 'va || 107

---

104a *madoddhata* C: *madoddhṛta?*, *vakra*, *chada*
104.1 *matrāsaṁ*, *pariṣvajati* C: *paridyajati*

Kṛṣṇas tathā kartum upasasarpa | tathā hi |

jaṭhare muralīṁ niveśya hastāt
kuṭilaṁ kuntalajālam unnamayya |
puṭakaṁ nalinīpalāśajātaṁ
karakañjena vidhṛtya saṁgato 'bhūt || 108

Jayantaḥ |

no 'citaṁ rājakumārasya cauryam | asmākam api dīyatām | kā vā hānir bhavati gopakanyānāṁ dadhivyaye |

Kṛṣṇaḥ | Lalitāntike |

ayam atidhṛṣṭo nigṛhyatāṁ yuvatībhiḥ |

Lalitā |

Jayanta | iho 'pagamyatām |

yaṣṭiṁ hitvā dūrataḥ kṣālayitvā
vaktraṁ tūrṇaṁ rajjupāśaṁ nirasya |
hastau baddhvā mandamandaṁ prayāhi
Rādhāpārśve Mādhavo nā 'tra hetuḥ || 109

Jayantaḥ |

snātvā 'gamyate | kiṁ mukhaprakṣālanamātreṇa dadhilābhaś cet | kaś ca Kṛṣṇah | śrīRādhāyā eva pādapadmopajīvy aham | tathā hi |

pitā vā mātā vā yuvatir api putro 'pi Lalite
na loke preṣṭho me bhavati ca tathā daivatam api |
yathā prītyā pātre nirupamarasaṁ bhakṣyanivahaṁ
prayacchaty alpaṁ vā sumukhi samaye yo 'tikaruṇaḥ || 110

Lalitā |

kuto vilambase |

Jayantaḥ plutiṁ nāṭayati |

Rādhā |

upaviśyatām |
sakhyaḥ | dīyatāṁ Jayantāya dadhi |

---

108a *jaṭhare*: *ṭha* not clear
108b *uttamayya*
108c *palāśajātam* C: *palāśaja*
108.3 *hānir* C: *hātir*
109b *vaktraṁ* C: *varkva* (= *varkta*)
110c *pātrai*
110.1 *lalitāḥ*
110.3 *jayanta*

ekā culuke dadhidhārāṁ prayacchati | chadmanā cā 'parā bhūruhaśākhāyāṁ śikhāṁ badhnāti |

J a y a n t a ḥ | svagatam |

aho | yady ahaṁ śikhāṁ mocayituṁ hastaṁ cālayāmi tadā hastād dadhi gacchati | yadi śiraḥ karṣayāmi tadā śikhai 'va gacchati | ato yathāsthito dadhi pibāmi | tato yad bhāvi tad bhavatu |

C90 prakāśam |

no me saṁdhyā vidheyā sumukhi munipater bālakasyai 'va yena
kuryāṁ śraddhāṁ śikhāyāṁ na ca mama bhavitā hānir asyā vyapāye |
māsād arvāk tathai 'ṣā bhagavati bhavitā bhūyasī mūrdhadeśe
dadhno dhārāviyoge kṣaṇam api subhage vepate mānasaṁ me || 111

ś r ī R ā d h ā |

bhavatu | pīyatāṁ yathecchaṁ dadhi |

tadā 'nyai 'kā 'khaṇḍāṁ dadhidhārāṁ prayacchati | aparā tadīyām eva rajjum ādāya hastabandhanāyo 'pasthitā |

J a y a n t a ḥ |

hastabandhanam api prāyaśaḥ kariṣyati | karotu nāma | sukhaṁ duḥkhaṁ tū 'bhayam api Dhātrā śarīrasya nirmitam | śarīrabādhād api dadhikṣatiṁ kartuṁ na śakto 'smi | na sābhilāṣo gaṇayati kaṣṭam | tathā hi |

alitatir aravindagandhalubdhā
mukulamukhe 'py uṣitā dinātyaye |
pariharati na cetasā 'pi saṁgaṁ
kamalavanasya bhiyā kadā 'pi hi || 112

śrīRādhe | kim api kurvantu nāmai 'tāḥ | nā 'ham īṣad api dadhi tyajāmi |

anucitam idaṁ bhavatyā viśvāsenā 'gatasyā 'dya |
samupekṣaṇaṁ mamai 'ṣā prakṛtir naivā 'tipuṇyā nāma || 113

---

110.7 *culake*
110.13 | *jayantaḥ prakāśam* |
111a *bālekasyeva*
111.4 *ha* (new line) *bandhanāya*
112.1 *naimaltā*

śrīRādhā |

bālyād yena saṁrakṣitaḥ saṁprati dadhilobhena taṁ vihāya mām upagataḥ | adhunā māṁ kim upakariṣyasi |

Jayantaḥ |

hā kaṣṭam | ubhayabhraṣṭo jāto 'ham | bhavatu | Kṛṣṇam upāhvaye tāvat | svāmin | adyai 'ṣa Jayanto viṣamāvasthāṁ gato vartate |

śākhābaddhaśikho janopahasito nagnīkṛtaḥ sarvato
rajjvā baddhakaro vimuktakabaraḥ sikto hi dadhnaḥ kaṇaiḥ |
daṇḍāghātanitambabimbavikalo yaḥ prāk tvayā lālitaḥ
svāminn adya Jayanta eṣa viṣamā- vasthāṁ gato vartate || 114

Kṛṣṇaḥ |

Jayanta | kim aparāddhaṁ tvayā gopījanānām |

Jayantaḥ |

na kim api svāmin | vṛthā baddho 'smi |

Kṛṣṇaḥ | C91

śrīRādhāṁ śaraṇaṁ yāhi |

Jayantaḥ |

ko 'nyaḥ karoti vayasya | śrutaṁ na bhávatā ... |

(Kṛṣṇaḥ) |

bhaṇa | kim |

(Jayantaḥ) |

śrūyatāṁ śrūyatāṁ vayasya |

garalaṁ vamati vyālī janaikaprāṇanāśanam |
vyālīkavalitaṁ kṣetraṁ kodravāṇāṁ viṣāyate || 115

ataḥ sarvāś cā 'syāḥ sakhyaḥ saṁprati viṣavāhinyaḥ santi |

abhāgyena matir jātā mama pādaṁ vimucyate |
prayāto dadhi saṁbhoktuṁ gopakanyāviṣāmbudhau || 116

---

113.3 *upagato 'dhunā, upakariṣyati*
114c *nitambabikalo* (twice *b* for *v*!)
114.6 *śrīrādhā*
116b *saṁbhokvuṁ* (= *saṁbhoktuṁ*)

evaṁ krīḍati |

ā k ā ś e |

bho gopātmajāḥ | vatsās tāvat sīmānam ullaṅghya kva gatā iti na jñāyate | tathā hi |

graiveyodagraghaṇṭā- dhvanir api bhagavan naiti karṇātithitvaṁ
pādanyāsotthapiṣṭā- takavimalarajo vyānaśe nā 'bhrajālam |
dūrād evā 'valoke na carati taṭinī- nīrakallolamālā
(no vaihār)āgradūrvā kva nu khalu surabhī- śāvaniḥ(śreṇir asti?) || 117

K ṛ ṣ ṇ a ḥ | sāśaṅkam |

aho | dṛśyatām | Kaṁsaprahitā rakṣogaṇāḥ prāyaś caranti vipināntareṣu | yathā naivo 'parodhaṁ kuryus tathā vidheyam iti |

saṁbhrāntā (vayasyā) vatsān pālayituṁ pravṛttāḥ |

K ṛ ṣ ṇ a ḥ | śrīRādhāṁ prati |

cintāmaṇiphalake me sundari haimī tanuḥ kā 'pi |
jaḍatāṁ gatā nitānta- premṇā saṁropitā hy antaḥ || 118

api ca |

asmin dadhani manojña- smerasitākṣodanikṣepāt |
jātā kā 'pi śikhariṇī nayane (- -) na vismarati || 119

vayaṁ tu vatsānveṣaṇāya gacchāmaḥ | bhavatībhir api devīyātrāṁ nirvartya yathāsukham asmin pradeśe viśrabhyā 'gamyatām iti |

C92 niśamya śrīRādhā tu |

saṁjātāśruvilocanotpaladalā saṁśoṣayantī muhuḥ
śvāsenā 'dharapallavaṁ mṛdutanau romāñcam ātanvatī |
pāṇau pāṇisaroruhaṁ pidadhatī śaṅkābharaṁ bibhratī
Rādhā hemalate 'va kāntavirahe paryākulā vīkṣyate || 120

ś r ī R ā d h ā |

devīyātrāchalena kṣaṇasukhadabhavad- vīkṣaṇāyo 'payātā
saṁvīkṣya tvāṁ kadācin nijabhavanapuro- vartikuñjāntarāle |
citte jātānurāgā tadavadhi bhavataḥ saṁgamaṁ prārthayantī
daivād āsādya sadyaḥ prabhavati ca kathaṁ tvadviyogaprasaṅgaḥ || 121

---

116.3 *bho* (*bho bho* C)
116.4 *jñāyante*
117a *neti*
117d *nauvaihāṇā* (*ṇā* uncertain), *śāvaniḥ* at the end of the page
117.4 *saṁbhrāntā vatsāyāḥ pālayituṁ*
118b *jaṭatim*
119a pr. m. *dadhani*, sec. m. *dadhini*; pr. m. *smaira*, sec. m. *smera* or *smara*
119.1 *gacchāmo bhavatībhir*
120d *paryākulā* C: *kayyākulya* or *kayyākulā* (cf. 121.1)
121a *devīyātrātpralena*, sec. m. *cha* for *tpra*; *sukhada* C: *mukhada*
121c *prārthayarntīṁ*
121d *tadviyoga*

virahaparyākulaḥ Kṛṣṇaḥ priyāmaṇibandhe mallimālāṁ nibadhya śākhāvalambitasārikāpañjaraṁ vismṛtya niṣkrānto vatsānveṣaṇāya |

| iti niṣkrāntāḥ sarve gopāḥ |

|| dvitīyo 'ṅkaḥ samāptim agāt ||

121.1 *mallimālāṁ* C: *mallimāralāṁ*

| tataḥ prastāvanā |

Kṛṣṇavirahāviṣṭo gopīnivahaḥ | sa ca yathā

mukhavigalitakeśapāśabandhaḥ
skhalitapaṭāvagatorugātraśobhaḥ |
śithilitapadapaddhatiprajalpaḥ
prasarati matta ivā 'ṅganāsamūhaḥ || 1

tatra śrīRādhā virahamudrāṁ nāṭayati |

pratidiśam atilohitākṣipakṣmapātaṁ
saghanalatāvivareṣu vaktrabimbam |
kalayati ca punaḥ punas trapābharārtā
vadati na maunam upeyuṣī sakhībhyaḥ || 2

api ca |

lajjālolā locane kuñcayantī
bibhrāṇe 'ṣat pāṇḍimānaṁ kapole |
bhūyo bhūyaḥ sāṅkurībhūtagātraṁ
saṁvṛṇvānā vāsasā sarvataḥ sā || 3

tadā sakhyutsaṅge nipatati niśāntenduvadanā
vahantī svedāmbhaḥ-kaṇaviralatārāvalim abhūt |
vivṛṇvānā kheda-jvarajanitabādhām api tanau
na saṁjalpe śaktā vaditum abhidhānaṁ Madhupateḥ || 4

C93 Lalitā | mukhakamalaṁ vāsasā saṁprоñchya viśīrṇālakajālam apasārya |

gātraṁ te priyasakhi mādhavīnikuñje
Kālindī-jalaruhamārutāvalīḍhe |
saṁtaptaṁ bhṛśam abhivīkṣyate kim etan
naidāghaṁ jalam iva palvalasya nūnam || 5

Campakalatā |

Lalite | jāne 'haṁ priyāyā vedanāhetum | tathā hi |

iyam atimṛdvī latikā gopavacobhir vikampitā prāyaḥ |
tenai 'vaṁ taralākṣī sākṣī ceto hi me brūte || 6

---

2a *pakṣya*
3a *lajjālo* (new line) *cane*
4a *kadā*, but ductus of *ka* uncommon
4d *varitum*
6b *būte*

Viśākhā |

śrūyatāṁ śrūyatāṁ Campakamāle |

devyā yātrā vikṣatā gopaputrair
yām uddiśyo 'pāgate 'ha pradeśe |
tenaivai 'vaṁ candrabimbābhirāmā
klāmaty eṣā prāṇato 'pi priyā me || 7

ato nā 'tidūre Vṛndāsadanam asyā riṣṭapraśamanāya gatvā pūjanaṁ vidhīyatām iti |

Lalitā |

satyam uktaṁ Viśākhe | iyaṁ tu padamātram api latābhavanād gantuṁ na śaknoti | kathaṁ devyā gṛhaṁ gamiṣyati |

tuhinamahī 'va mayūkhair bhānoḥ prasvinnatām eti |
nūnaṁ saghananikuñje nalinīdalavījitā tanvī || 8

ato bhavatībhir devī vijñāpanīyā | ahaṁ tu yāvad iyaṁ nivṛttaviklavā bhaviṣyati tāvad ihai 'va bhavatīnām āgamanaṁ pratīkṣamāṇā samayaṁ paripālayiṣyāmi |

sarvāḥ | parasparam |

aho | iyaṁ tu svarūpalāvaṇyenā 'nukūlayiṣyati śrīKṛṣṇam | nā 'syāḥ sādhanāpekṣā |

kvā 'yaṁ tāmarasābhirāmanayano naḥ kekipicchacchadā-
pīḍapīḍitamanmatho vidhumukhaḥ puṇyair agaṇyair vinā |
sakhyaḥ pāṇisarojasaṁpuṭalasad- vaṁśīninādāmṛta-
stabdhībhūtakuraṅgavāmanayanā- netrāravindārcitaḥ || 9

kā 'pi |

durlabham idaṁ Murārer nirupamabimbādharaṁ tanvi |
sulabho vipinalatāyāṁ kusumāyudhasāyakāghātaḥ || 10

aparā | C94

gacchāmo yatra vaṁśī- kalitamukhavidhu- smerasaṁdohadhārā-
saṁpātadhvastaviṣvag- viṣamaśarasamud- bhūtasaṁtāpalābhaḥ |
sakhyo niḥśaṅkam aṅka- sthalarasataṭinī- lolakallolabhājām
ete gopālabālā vayam iva niratāḥ kiṁ kariṣyanti nūnam || 11

---

7.5 *gantu*
9b gloss: *āpīḍaḥ mukuṭaḥ*
10b *vini*, sec. m. *p(i)*
11b *viṣvak*

a p a r ā |

sakhyaḥ | yadi vanamāly asmāsu kroḍīkṛtahṛdayaś cet sarvaṁ saṁbhavati | tathā hi |

niḥśaṅkaṁ kamalavaneṣu gandhalubdhā
gacchanti bhramarakulāṅganāḥ samantāt |
saṁdigdhā dadhati padāni gaṇḍamūle
sāśaṅkaṁ madagajakarṇatālabhītyā || 12

a p a r ā |

sakhyaḥ | bhītiṁ bhajantyo 'pi padārpaṇaṁ kurvanty eva |

tatrā 'n y ā |

saṁprati devīpādavandanaṁ kṛtvā 'śiṣaṁ gṛhītvā paścād anveṣayāma iti parikrāmati | padāntare gatvā socchvāsam |

kaṭhinā purajanavasatir vivarānveṣī jano yatra |
vivarīkṛtaṁ mano naḥ Kṛṣṇāpāṅgena tīkṣṇena || 13
kiṁ kurmo vrajadevyo no vasatir nai 'va goṣṭhe 'smin |
yat praviśati gṛhakṛtye tac cittaṁ Kṛṣṇam abhyeti || 14

a n y o 'vāca |

nā 'haṁ sakhyo gopikādurvacobhiḥ
śaktā roddhuṁ cittavṛttiṁ Murāreḥ |
īṣac chalyaṁ bādhate pādamūle
vaṁśīnādai romarandhreṣu viddhā || 15

a p a r ā |

kuśalaṁ tadā 'navadye yadi naḥ Kṛṣṇānukūlyaṁ syāt |
paṅkajadalendhaneddhe no ced vahnau tanuṁ juhumaḥ || 16

a n y ā 'dhīrā kā 'pi |

yāsyāmaḥ sakhi Nandasadmasavidhe sāyaṁ pibāmo gavāṁ
vṛnde locanacañcarīkanivahair vaktrāravindāsavam |
saṁkīrṇavrajavīthinirgamavidhau vakṣaḥsthalāpīḍanā-
nandād eva viyogaduḥkhasaritaḥ pāraṁ vrajāmo vayam || 17

---

15b *cittaṁ*
15c *iṣac*
15d *vidvā?*
17b *locana* C: *lo*

*aparā* | C95

gāyantaṁ sumukhi kadā 'ravindahastam
āpīnā- yatabhujadaṇḍamugdhaśobham |
sollāsaṁ mayi kṛtanetrapadmapātaṁ
loke 'haṁ kam api kiśoram añjanābham || 18

*aparā* |

adharamadhuraśīdhusindhulubdhaṁ
smitavidhudīdhitinirjitorutāpam |
sakhi katham adhunā mano madīyaṁ
nipatati hallakavīthikājaleṣu || 19

*anyā* |

yady eṣā 'naladhārayā 'maralatā- vallī divā me manaḥ
prāptā yā bhavatīṣu reṇupaṭalair ādhūmitā dhakṣyati |
jāne 'haṁ niśī śītaraśmikiraṇa- vyālīḍhadikprāṅgaṇe
vyādhūtā 'yatakairavānilaśaraiḥ kiṁ me tanuḥ sthāsyati || 20

*aparā* | kiṁśukān ālokyā 'ha |

aho Vṛndāṭavyāṁ punar api sakhe kaṣṭam adhunā
gato dūre Kṛṣṇo 'pibad analamālām api tu yaḥ |
samantād udvṛttā kavalayati nūnaṁ vrajavadhū-
manovṛttiṁ bhūyo viṣamadavadāvānalatatiḥ || 21

*anyā* | kokilaravam ākarṇya |

re re kokila duṣṭaniṣṭhuravacaḥ kīlaḥ samālokyatāṁ
prāyo no hṛdayaṁ-vilokaya punaḥ- padmapravālopamam |
prāg īṣac chikhimaṇḍamaṇḍitaśiro- vaṁśīninādāṅkuraṁ
praklinnas tvam ihe 'cchasi praṇayinī- prāṇātyayaṁ prāyaśaḥ || 22

evaṁ virahabādhāṁ nāṭayantyaḥ pratinivṛttā gopakanyāḥ |

*Lalitā* | Rādhāṁ prati |

ākarṇāntair locanaiḥ kiṁ vilole
bhūyo bhūyo vīkṣase me 'ṅkadeśāt |
madhye madhye karṇam uttambhayantī
citrasthe 'vā 'bhāsi bhūyaḥ kṣaṇena || 23

---

18c *netraṁ*
18d *loke 'haṁ* C: *loke 'ha*, *añjanobham*
19a *lubdhāṁ*
19d *nipatāti*, *kṣullaka*, *kājaṁleṣu*
20b *yāṁ* emended to *yā*, *bhavātīṣu*
20c *dikaprāṅgaṇa*
21b *gato* (*to* uncertain: *gaṇe* C)
21c *udvṛttā* C: *ughṛttā*?
22c *maṇḍa* C: *ṇḍa*, *aṅkura*
22d *praklinnaṁ*, *praṇayiṇī* C: *praṇīnī*
23c *uttaṁmavantī* (*uttaṁsayantī* C)
23d *ābhāsi* C: *ābhāti*

api ca |

hāhā Rādhe vepate me 'ntaraṅgaṁ
dṛṣṭvā khinnaṁ cāruvaktrāravindam |
bhītiṁ hitvā gīyatām ādhimūlaṁ
mūlaṁ bāle matsukhasya tvam eva || 24

C96 jalajadalair upavītā mālā vai mālatīpuṣpaiḥ |
śvāsānalapariśuṣkā guṇaśeṣā lakṣyate hṛdaye || 25

priye | kathaṁ prāṇān dhārayāmi |

tvadadharagandhavilubdho madhupo 'yaṁ pūrvavat prāptaḥ |
jambūphalam iva patito dagdhapatatro mukhaśvāsāt || 26

api ca |

tanutaratanulatikā te tanuruhakalitā 'tiduḥsahasparśā |
dahanaśikhe 'va sadhūmā vamati mukhād visphuliṅgāni || 27

evaṁ bahuśo Rādhāṁ spṛṣṭvā nayanajalaṁ locanābhyāṁ mārjayantī bhūyaś co 'jjagau |

ahaṁ te nirvyājaṁ caraṇajalajātāsavasarit-
pravāhaprollāsa- grathitahṛdayā kā 'pi makarī |
kathaṁ tīvrajvālā- tanutapanatāpena tanutām
upāyāte bhūyo vapuṣi tava saukhyaṁ bhavati me || 28

punaḥ śrīRādhāṁ gatasmṛtiṁ tarkayati |

aho | prāyaḥ Kṛṣṇavirahākrāntā bhavati | ne 'yaṁ sādhāraṇajvarapīḍitā na ca śramayuktā | ato 'ham enāṁ yuktyantareṇa prabodhayāmi |

karṇamūlam upetya |

tathā hi |

Rādhe Rādhe dehi gavyaṁ Murāreḥ
pātre bhūyo yācate 'bhyetya dūrāt |
vatsān gopān dūram utsṛjya bāle
kṣutkṣāmo 'yaṁ khedasaṁbhinnagātraḥ || 29

---

27.1 *caraṇatalam*

śrīRādhā | netram udghāṭya | sarvataḥ samālokya | īṣad utthāya |

kāmaṁ tāmarasekṣaṇo muralikām āsye dadhānaḥ sakhi
kvā 'yaṁ bhagnamahendranīlaśakala- cchāyollasaccandrakaḥ | 30ab

ity uktvā punar mūrchāṁ nāṭayati |

tām āsādya punar Lalitā pratibodhayati cā 'rdhena |

so 'yaṁ samprati yāti te nayanayor mārgeṇa kāntaḥ priye
nūnaṁ kiṁ na vilokyate praṇayinī- cittāpahārī Hariḥ || 30cd

śrīRādhā | Lalitāhastam ālambyo 'paviśya dhyānamudrāṁ darśayati | āha ca |

ākṛṣṭaṁ guṇagaṇasīraghaṭṭanena
hṛtkṣetraṁ sumukhi samīkṛtaṁ vacobhiḥ |
nirvyuptaṁ hasitanirīkṣaṇair idānīṁ
saṁśuṣkaṁ bhavati viyogavahnisaṅgāt || 31

Lalitā | C97

sakhi | vijñāte roge auṣadham api bhavitum arhati | dhairyam āvaha |

satyam ambujapalāśalocane
kaśmalo bhavati te 'tidustaraḥ |
Nandanandanamukhenducandrikām
antareṇa nahi tasya bheṣajam || 32

śrīRādhā |

Lalite | katham asya saṁgamo bhavati |

lajjā netra- prāṅgaṇe sakhy upetā
smṛtyā bhūyo bādhitā Mādhavasya |
vātāndolair nīranīlī 'va tīre
yātāyātair dolayantī 'va reje || 33

netraṁ sadyo 'tītya sīmānam etad
vāṇī naivaṁ vakti vācyaṁ janeṣu |
dṛṣṭvā dṛṣṭvā mārgam ārān Murārer
lajjā prāyo lajjite 'va prayāti || 34

---

29.1 *adghāṭya*
30b *bhugna*, *cchāyolasac*
30c *nayanayo*, *cāntaḥ*
30d *vittāpahārī*
31a *ghaṭṭanena* C: *ghadanena*
33c pr. m. *nīlīre*, sec. m. *nīlīvare*, tertia m. *nīlīvatīre*

Lalitā |

sakhi | samāśvasihi | tava tāpaśāntiṁ kariṣyati | tathā hi |

sampūrayan muralikāninadair digantān
pītāmbareṇa capalācaritaṁ vitanvan |
muktāphalair urasi baddhabalākamālaḥ
Kṛṣṇāmbudaḥ samupayāsyati jīvaneśaḥ || 35

śrīRādhā |

pathikasya ko viśvāsaḥ | tathā hi |

saṁbodhayan dinamaṇiḥ kamalāni nūnaṁ
prātaḥ prapitsur udito bhavati pratīcīm |
ākārito madhukarai rajanīmukhe tu
nā 'yaṁ dayākavalitaṁ hṛdayaṁ karoti || 36

Lalitā |

nā 'yaṁ kañjavilocane pathika iva kṣaṇasauhārdaḥ | kiṁ tu |

tava vadanasarojasaurabhānurāgī
Harimadhupo muralīvikūjanena |
calakacaracanāvinodapakṣapātaiḥ
sumukhi sameṣyati Mādhavo 'navadyaḥ || 37

śrīRādhā |

Lalite | kathaṁ tvayā vijñātam |

C98 Lalitā |

asti kim apy atra bījam | na smarasi |

śrīRādhā |

smāraya sakhi |

Lalitā

hastenā 'kṛṣya hastaṁ tava sumukhi kare mallimālāṁ babandha
srastām aṁsād anaṅgo- pacitarasakalā- sāṅkurībhūtabandhe |
lajjālolākṣipadmaṁ vadanam api tava pronnamayyā 'lpahāse
vijñāto me bhavatyāḥ kamalajarajasā lāñchitaḥ premabhāvaḥ || 38

api ca |

cintāmaṇiphalaka iti (II.118) papāṭha |

---

34.2 *samaśvasihi*
35b *carittaṁ vittanvan*
38b *sāṅkarī*
38c *panbhadmaṁ*, but *nbha* deleted
38d *lāśchitaṁ*, but *ś* deleted, *premabhāvaḥ* | *tadeti śeṣaḥ* |

mālābandhanam ākarṇya vṛkṣavismṛtā sārikā 'lakṣitaivo 'ttaraṁ prayacchati |

ayi |

Lalite lalite prakoṣṭhadeśe
Hariṇā mālikayā vinirmitam |
tad idaṁ navabhāvinīvadhūṭī-
vararakṣāvalayaṁ vilokyate || 39

śrīRādhā | sāśaṅkam |

ke 'yaṁ mañjulagiro 'ttarayati tvaduktim | dṛśyatāṁ dṛśyatām |

hetum alakṣayantī Lalitā yuktyā saṁbhāvayati |

ayi priyasakhi Rādhe |

saṁdehasyā 'panodāya Vidhir eṣa latāntare |
avaśyabhāvinā 'rthena maduktiṁ draḍhayaty alam || 40

śrīRādhā |

samyak saṁsmāritā 'smi | vismṛter idam eva hetubhūtam |

uttuṅgāpīḍapiccha- cchadaracitaghana- cchāyayā 'cchannagātraś
cetaḥpāntho hi bhūyo 'sitasaridalakā- pūrasaṁplāvito 'bhūt |
dṛṣṭaḥ smerāṁśudhārā- sitasuratatinī- tīram āsādya sadyas
tatrā 'vartābhavaṁśī- ninadanipatito naiva dṛṣṭaḥ kva yātaḥ || 41

api ca |

sāyaṁ dṛṣṭaḥ kadamba- dyutivasanadharaḥ sācinetrapracāro
vaṁśīm āpūrya manda- smitasudhitakaco- ddīptavaktrāravindaḥ |
cintāviṣṭas tadānīṁ priyasakhi nitarāṁ premabījāni tanvaṁs
tasyā 'yaṁ me vipākaḥ pariṇamati latā- mandire nirvivādam || 42

Lalitā

priye | nā 'vayor vicchedaḥ kadā 'py abhavat | so 'yaṁ vicchidya kathaṁ dṛṣṭaḥ |

śrīRādhā | C99

ekadā 'haṁ bhavatībhiḥ sahitā puṣpāharaṇāya mandāravīthikāyāṁ pravṛttā | madhye samāgatā mayūramaṇḍalī | tasyāḥ kautukasamākṛṣṭahṛdayā dattanayanā 'bhūvam | tad yathā |

---

39b *hareṇā*
39.2 *keya*
42a *pravāro*
42c *cintāviṣṭas* C: *citteviṣṭas*
42.2 *sāyaṁ*
42.5 *vithikāyāṁ*

acchinna- drumadalabaddhameghabhāse
svarṇābha- sphuṭalatikātaḍidvilāse |
puṣpebhyaś cyutamakarandabinduvarṣe
kuñje vai varaśikhimaṇḍalī nanarta || 43

bhavatībhis tāvat puṣpalobhenā 'tihitam | ekaivā 'ham anveṣamāṇā padapaddhatiṁ nā 'dhigamaṁ bhavatīnām | praviṣṭā tāvad ahaṁ mārgam atītyā 'nyatra phullamallikāvalaye | tatra tu |

rambhāstambhotthareṇu- vrajadhavalaghaṭā- maṇḍale nīlamegha-
cchāyā saṁkrāmitā 'bhūd alikulaninadair nāditā gandhalobhāt |
haṁho yāvat pranaṣṭa- priyajanapadavīṁ yāmi tāvat samantād
ānandākhaṇḍadhārā- jalagahananadī- ruddhamārgā hy abhūvam || 44

api ca |

mallīvallīpratānair api sakhi bahuśo naiva śaktā tadānīṁ
sthātuṁ hastāvaruddhair mama tanulatikā kāmavātāvadhūtā |
premākūlābdhipūre pariṇatamuralī- nādakallolabhāji
vibhrāntā muktakeśa- cyutakusumabharā bhinnavastrā papāta || 45

tadā drutam eva dayārdrībhūtacetā ayam atisundaro mandasmerapūritavadano mām upasṛtya bāhubhyām utthāpya pītāmbarāñcaleno 'pavījya kā tvam ekākinī 'ha saṁdhyāyām ālokyase | katham idānīṁ nipatitā 'si | tathā hi |

khedākhinnair vilolair nayanajalaruhaiḥ khedayantī mano me
kampavyādhūtakeśa- cyutakusumabharair vāpayantī dharitrīm |
mākandaskandhadeśād atipavanavaśād āpatantī latāvac
cheṣe bhūmāv akasmād upavanavalaye kā 'si kasyā 'si bāle || 46

tadā mayo 'ktam |

kanyā 'haṁ Vṛṣabhānugopanṛpate Rādhe 'ti kuñjālaye
puṣpārthaṁ samupāgatā sahacarī- vṛndair agaṇyair iha |
hitvā mām aravindalocana gatāḥ sakhyo nikuñjāntare
samprāpto 'si mayā 'dhunā vidhivaśān mārgaṁ manāg darśaya || 47

---

43a *bhāse* pr. m., *bhāsa* sec. m. (but rhyme!)
43.1 *āhitam* pr. m., after *hi* sec. m. *dhi*
43.3 *pulla*
45a *naive*
45d *vitrāntā*
45.2 *upaveṣṭya* pr. m., *upavīyya* sec. m.
45.3 *ālokase*
46b *vāpayantī* C: *vapayantī* pr. m., *vepayantī* sec. m.
46d *cheṣe* : *reje*

tadā mām uvāca | priye |

no 'dvegaṁ vraja candrikāsamudayaḥ prāpto bhaviṣyaty alaṁ
kāntāsv adya latāsu kairavavadhū- vaktrāṇi saṁbodhayan |
mallīvallisugandhipuṣpanivahair dhammilla ābadhyatāṁ
viśrāmya kṣaṇam atra devi bhavatīṁ neṣyāmi tātālayam || 48

punar mayo 'ktam | C100

ekai 'vā 'haṁ nā 'nudṛṣṭo dvitīyaḥ
saṁdhyā jātā pakṣiṇo 'pi pralīnāḥ |
sakhyaḥ prāyo 'nveṣayantyo latāsu
tūrṇaṁ mārgaṁ Mādhava prāpayā 'dya || 49

antarikṣe sārikā |

tadavadhi Lalite niśāvasāne
bhujalatikām api netravārisekaiḥ |
snapayati parivartate manojño
vrajapatir ucchvasanena dhūma-muñcan || 50

śrīRādhā | sāśaṅkam |
ko 'pi tadīyo latāntarito mām uttarayati | anviṣyatām |

(Lalitā)
sakhi | na ko 'pi dṛśyate | prāyo vanadevataivo 'ttarayati |

(śrīRādhā |)
bho bho vanadevate | kiṁ tirohitena | tathyam iti bhāṣitaṁ ced darśyatām | ayi tarudevate |

idam atimadhuraṁ te pāyasānnaṁ parārdhyaṁ
praṇatitativimiśraṁ bhujyatāṁ tūrṇam etya |
kathayatu bhavatī me prāṇanāthasya gāthām
ativirahadavāgneḥ prāṇadānaṁ vidhehi || 51

api ca |

samudayati śaśāṅke vyāghravaktrī nitāntaṁ
parimalaviṣavegā- vallarī pannagī 'va |
bahalamalayavāta- śvāsadāvānaloptyā
hṛdayam atikarālā vepayantī hi rātriḥ || 52

---

48c *dhamilla*
48d *viśramya*
49b *yakṣiṇo*
50c *parivartane?*
50.2 *latāntaritā*
50.4 *aivauttarayati*
50.7 *ced daśyatām*
51a *pāyasānna*
52a *śaśāṅka*, *vaktro* (?), with a *kākapada* after *tro*

s ā r i k ā |

sakhi | dhairyaṁ kuru | vatsān nītvā sāyam anena mārgeṇa vanamālī samāyāsyati | tadā saṁgamo bhavitā | saṁprati tu madhyāhnād īṣat samuttīrṇo bhagavān dinamaṇiḥ |

ś r ī R ā d h ā |

sulalitaYamunāyās tīramandārakuñje
vigalitamakarandāmodamattālipuñje |
katham iha śikhipicchāpīḍanīḍāntareṇa
HariHariparisiṣṭaṁ vāsaraṁ vāhayāmi || 53

C101 ś ā r i k ā |

aham apy āśayai 'va jīvāmi | tathā hi |

haste saṁlālitā 'haṁ pratidinam abale cañcupuṭyā 'dharoṣṭhaṁ
cumbantī skandhadeśe mukuṭamaṇimilaccandrikārañjitāṅgī |
sā 'haṁ tyaktā 'navadye tava virahakathāṁ bibhratā Mādhavena
mākandāmandaśākhāvinihitavilulatpañjare vismṛtā 'smi || 54

(ś r ī R ā d h ā |)

kā 'si bho mañjubhāṣiṇi |

(s ā r i k ā |)

sārikā 'smi | māṁ yadi Mādhave saṁgamayasy ahaṁ tvām api Mādhave saṁgamayiṣyāmi |

ś r ī R ā d h ā |

ayi sārike | abhyupāyaṁ vada kathaṁ tava samāgamaḥ syāt |

s ā r i k ā |

Rādhe | pañjaramukham udghāṭaya | ahaṁ tava daśāṁ Mādhavāya nivedayiṣyāmi |

ś r ī R ā d h ā | Lalitayā pañjaram ānāyya |

lālitā Murabhidā yadi nūnaṁ
cārupāṇipaṭale ramaṇīye |
darśanaṁ tava sukhāya dṛśo naḥ
kokaśokaharaṇo 'py aruṇo yat || 55

---

53.2 *api, tathāpi*
54b *āṅgrī*
54.1 and 3 *śrīrādhā* and *sārikā* inser. C.
54.7 *sārikebhyupāyam*
54.9 *ughāṭaya*
55a *lalitā*
55d marginal glosses (sec. m.) *cakravākaḥ* (ad *koka*) and *sūryasārathiḥ* (ad *aruṇo*)

[śrīRādhā] | pañjarakapāṭam unmucya haste gṛhītvā bhagavatkarakamalalālitāṁ netrābhyāṁ pakṣau saṁspṛśya vakṣasi niveśya śrīKṛṣṇam anubhavati | tathā hi |

lalitoṣṭhapuṭe niveśya vaṁśīṁ
caraṇaṁ cāru niveśya vāmapāde |
upajīvaya jīvaneśa jīvaṁ
kuṭilālolavilocanābjapātaiḥ || 56

api ca |

madhuraṁ dadhi pūrvato dadhāno
bhṛśam ānandakaraṁ hi nirvivādaṁ |
piba nūnam anūnapallavīye
puṭake saṁpuṭitoṣṭhapallavena || 57

api ca | C102

madano hi tiraskṛtas tvayai 'ṣa
smitasaṁdīpitanetrasāyakena |
kusumeṣubhir etya me mano 'yaṁ
kurute lakṣyam alakṣyavigraho 'pi || 58

śirasā nanu lālitas tvayā
varapicchair anusṛtya manmatham |
avadhīrayatī 'va nīlakaṇṭho
hṛdaye me kila kekayā nikuñje || 59

Madhusūdananāmato 'vagamya
Madhureṣaḥ kupito mamo 'pariṣṭāt |
nijarājapadaṁ samarthayan
parito 'bhyeti pikāliyodhamukhyaiḥ || 60

kṣaṇāntare sārikām avagatya saṁdeśayati |

vraja sapadi vihaṅga vṛttam etat
kathaya Hareḥ purato nivedanīyam |
Harivadanaviyogavedanāṁ me
tvam api sakhe hṛdayena vetsi sarvām || 61

---

55.2 *pakṣau* C: *pakṣatau*
56c *jīva(n)teśa*
57a *dadhāno* C: *no*
60.1 *saṁdeśamayati*

anucitam idam ambujākṣa sākṣāt
kṣaṇam abalājanam aṅga saṁgamayya |
vitarasi nanu dustarārtibandho
virahadavānalapātam āśarīram || 62

iyam api muralī Mukunda khedaṁ
janayati jihmagatir nikuñjamadhye |
kṛtam apakṛtam alpato mayā 'syāḥ
kim adharaśīdhusudhārasasya pānāt || 63

api ca |

viraho mayi pātayaty alaṁ
rajasā dhūmitaketakolmukam |
muralī vinivāryatāṁ Hare
paritaḥ kiṁ vitanoti phūtkṛtim || 64

satataṁ pibatī 'ti te 'dharaṁ
madhuraṁ nā 'ham upaimi vedanām |
yadi te vadane vikūjati
prasabhaṁ marmaṇi śarma ne 'cchati || 65

dṛṣṭvā candrakacārucūḍaracanāṁ cāmīkarābhaṁ calac-
cailaṁ candrakarābhirāmahasitaṁ cintāmaṇiṁ vakṣasi |
nīlākuñcitacikvaṇāmalakaca- krāntācchagaṇḍasthalaṁ
citrīkṛtya mayā 'ciraṁ rucikaraṁ netraṁ cakorīkṛtam || 66

C103 hṛdayaṁ kim idaṁ dunoṣi me
śitayā locanapattradhārayā |
anayā tulitotpalārayā
bahir antar viṣagarbhalīlayā || 67

śrīKṛṣṇasya pūrvalīlāṁ smārayantī saṁdeśayati |

haṁho sundara saṁnidhehi supadaṁ netrāravindeṣu no
rakṣāyai kṛtaketano hi giriṇā gopījanānāṁ yataḥ |
sadyaḥ-kiṁ pravilokyate na-madhunā saṁphullavallīmilad-
bhṛṅgālīkṛtakākalīṁ kalayatā kāmo 'yam āskandati || 68

---

63c *mamā 'syā* or *mayā 'syā*
66b *vakṣamm(i)*
66d *citrīkṛtya* pr. m., *cittīkṛtya* sec. m., *kapāciraṁ*
68a *haṁhe*
68b *kṛtakotano*
68c *saṁsphulla*

api ca |

dadhani nipatitā pūrvaṁ sitayā saṁbhāvitā bhavatā |
se 'yaṁ vārivimokair locananalinasya nirgatā lakṣmīḥ || 69

sārikā |

priye | alaṁ saṁdeśaiḥ |

ity uktvā hastād uḍḍīya pratinivṛttā |

paṭāntare |

aho | devyā vacanaṁ tv anativilambena naḥ phalotpādakaṁ pratibhāti | tathā hi |

pratipadam anupamarūpaṁ praviśati hṛdaye Mukundasya |
katham iha sādhanam aparaṁ nanu mayi caraṇaṁ nijaṁ kuryāt || 70

iha sthitvā 'valokyatāṁ śrīRādhāyāḥ kā 'vasthā kīdṛśī vedanā |

sarvāḥ |

bhavatu | evam eva |

latāvivaraiḥ paśyanti |

aho | tathaive 'yaṁ nalinīpattratalpe viśīrṇā kāñcanalate 'va virahabādhāṁ dhatte | tathā hi |

vāto 'syāḥ parirabhya taptahṛdayaṁ snāto 'pi paṅkeruha-
śreṇīruddhajaleṣu tīvradahana- jvālāvalīṁ bibhrati |
haṁho paśyata sarvataḥ kamalinī- mūlāni pattrāṇi vai
śaivālāni tanor viśoṣitarasāny ābhānti śuṣkāṇi hi || 71

iyaṁ Lalitā tu |

vāraṁ vāraṁ vāri vaktre nalinyāḥ
pattrai ruddhaṁ yacchati premabaddhā |
gāḍhaṁ kṛtvā mānasaṁ tāpaśāntyai
bhūyo bhūyo dostaṭīṁ saṁnidhatte || 72

śrīRādhā | saṁjñām adhigamya | C104

Lalite | idānīm api nā 'gataṁ sakhībhiḥ | kadācid āyānti | tadā tābhya ājñā deyā | yathecchaṁ gamyatāṁ svasvasaṁniveśeṣu | yā tv ahaṁ Rādhā sā tu |

---

69.5 *tva|tivi laṁbena* (with a single daṇḍa)
70b *nanu* C: *tanu*
71b *tīvraṁ*, *jvālavalīṁ*
72.3 *ājño*

sāyaṁ Kṛṣṇamukhendudīdhitisudhām āsvādya netrāmbujaiḥ
pāṭīradravasiktabāhulatikām ādhāya kaṇṭhe punaḥ |
saṁtīrtvā virahāmbudhiṁ yadi mama prāṇās tanau sthāyino
loke 'haṁ jananīṁ na cec caraṇayor dīrghā natiḥ procyatām || 73

sarvāḥ |

aho | Kṛṣṇadarśanam antareṇa prāṇatyāgāya niścitam anayā | ato 'smābhir ātmā tūrṇam āvedyatām |

ity uktvā paṭāvaraṇam apasārya praviṣṭā gopyaḥ |

devi Rādhe |

kiṁ te 'dyāpi na saukhyam eti vadanaṁ netrāravindaṁ manāg
vyākośaṁ kuru locanālinivaho naḥ syandate vīkṣitum |
śrotrāṇi tvarayanti te 'dharapuṭī- nirbhinnavarṇāvalīm
ādātuṁ hṛdayaṁ hi bāhulatikām āśleṣṭum utkaṇṭhate || 74

iyaṁ devyāḥ śeṣā saukhyāya samānītā | dhārayatu bhavatī | anyac co 'ktaṁ devyāḥ | tad api drutam eva bhaviṣyati |

Lalitā | śeṣām ādāya bhagavatyāḥ śirasi sthāpayati | abhivādanaṁ kārayati Rādhayā |

Vṛndāyāḥ praṇipātapūrvakam idaṁ bāle pravālādhare
tūrṇaṁ saṁgamayaty alaṁ pariṇutā cauraṁ digante gatam |
Rādhe te hṛdayaṁgamā priyasakhī Candrāvalī cañcalā
cārvaṅgī capalā hi Campalatikā sarvāḥ puraḥsthā imāḥ |
devyā vyāhṛtam ānanābjapuṭake saṁnīya mudrīkṛtaṁ
mālinyaṁ samavekṣya te mukhavidhor no 'dghāṭayanti kṣaṇāt || 75

śrīRādhā |

priye Candrāvali | svāgatam | kim uktaṁ devyāḥ |

Candrāvalī |

ito gatvā 'smābhir devī saṁprārthitā | bho devi |

idaṁ te dadhyannaṁ praṇatipuṭitaṁ talpaphalake
gatāyā Rādhāyāḥ sadayanayanair lokaya manāk |
yathā bhūyāc chāntiḥ kṣapitamukhakānter himarucā
nalinyā vāsantair iva divasabhāgair abhimukhaiḥ || 76

---

73.2 *praṇatyāgāya*
73.3 *āvedyatom*
73.4 *yaṭāvareṇam*
74a *svaukhyam*
74d *utkaṇṭheta*
75d *nāghvāṭayanti*
75.3 *candrāvaliḥ*
76a *te dadhyannaṁ* C: *te* (new line) *dhyānnaṁ*, corrected to *dhyannaṁ*, *praṇani*
76d *divama*

tadā śrīVṛndādevy asmān sākṣepaṁ darśayāmāsa | C105
aho gopyaḥ | Rādhā na mayā dayanīyā | Rādhādayāpātram
aham asmi | tathā hi |

nityā 'napāyinī śaktiḥ śrīRādhā Mādhavasya hi |
śrutau līle 'ti vikhyātā yayā līlāyate Hariḥ || 77
yaḥ Kṛṣṇaḥ saiva Rādhā hi yā Rādhā Kṛṣṇa eva saḥ |
anayor antarādarśī pātakī 'ti Śivoditam || 78
Rādhāyā virahaṁ naiva sahate Puruṣottamaḥ |
śrīRādhā virahaṁ tasya kṣaṇamātraṁ ṇa kāṅkṣati || 79
Rādhāpremalatā jātā kā 'pi Vṛndābhidhe vane |
śrīKṛṣṇapādapaṁ hitvā katham anyatra vardhate || 80
anayā 'rādhito nūnaṁ bhagavān Harir īśvaraḥ |
krīḍate paramātmā 'pi tadvaśe dāruyantravat || 81
bhavatīnāṁ Hariḥ sādhyaḥ sākṣān manmathamanmathaḥ |
ato Mārgaśire māse samārādhata Mādhavam || 82
tadā vo bhagavāṁs tuṣṭo ratim ātmani dāsyati |
tayā vaśīkṛtaḥ Kṛṣṇo Rādhām iva sameṣyati || 83
na daihikajvarā bhūtā nā 'pi daivopatāpitā |
iyaṁ Kṛṣṇagṛhāviṣṭā Rādhā Mādhavabhāminī || 84
pūrṇakṛpāvatāṁ tāvad viraho na vimuñcati |
sahayogo nimeṣeṇa vartate nayanāñcale || 85
laulyena dāsabhaktānāṁ dāsye hetutayo 'tthitam |
dāsair ākāṅkṣyate nityaṁ no ced dāsyaṁ praśāmyati || 86
śrībhūlīlādinityeṣu prema tāvad akṛtrimam |
niścintasarvagātreṣu niḥsīmam anuvartate || 87
Rādhā prema vinā nā 'sti prema laulyaṁ vinā na hi |
laulyaṁ na virahād bhinnaṁ tad vinā nai 'ti Mādhavaḥ || 88
Vṛṣabhānugṛhe jātā śrīRādhā premamañjarī |
śrīKṛṣṇo madhupo jāto Nandānandagṛhāntare || 89
na bhetavyaṁ dvayor dṛṣṭvā sakhyo virahavedanām |
svabhāvo 'yaṁ sthitiś caiṣā yataḥ premamayau smṛtau || 90
anayoḥ saṁgavicchede Lalitākhyā sakhī tu yā |
dvayoḥ saṁgamayaty etya nanu nānopapattibhiḥ || 91

76.2 *āho gothaḥ*
78a *hi* ex coni. (*vai* C)
81a *darir*
82a *nmathamanmathaḥ*, cf. BhāgPur. X.32.2b
82b *mārgāśire*
84a *daivaupa*
85b *sahayoge*
86a *tayātthitam*
86b *no ved*
87a *līlālā* (but second *lā* uncertain)
87b *gāstreṣu niḥsīm anu*

saṁkalpam akarot pūrvaṁ sargādau līlayā ’nvitaḥ |
sthāne nityavilāsasya sthito nityavinodakṛt || 92
līlā rasamayī yatra devānām atidurlabhā |
nityair āsvāditā tatra nā ’sti kālakṛto vyayaḥ || 93
sanmārgīyāḥ kathaṁ jīvāḥ bhaveyuḥ prākṛte pade |
līlāsvādaḥ kathaṁ teṣāṁ bhaved evā ’napāyataḥ || 94
C106 jñānādayo mahādevyaḥ śaktayaḥ samupasthitāḥ |
ūcuḥ prāñjalayaḥ sarvāḥ saṁkalpena pravartitāḥ || 95
devadeva mahādeva kiṁ cintayasi cetasā |
ājñāpaya padāmbhoja- sevālampaṭacetasām || 96

Puruṣottama uvāca |

bhogyasthānam idaṁ devyo mamā ’nandarasātmanaḥ |
mayā saṁvīkṣitā nityā jīvā ye santi saṁghaśaḥ || 97
mayā saṁgopitāś caite māyāto muktabandhanāḥ |
nityasiddhāḥ pibantī ’maṁ rasaṁ matpārṣadā mudā || 98
nityasaṁkalpajā nityā sṛṣṭir aprākṛtā matā |
sā ’tra nā ’tra kathāmāyā gandhasyā ’pi kadā ’cana || 99
saṁkalpajā parā sṛṣṭiḥ prākṛtā sā vidhīyate |
kālādhīnā naikarūpā prākṛtānāṁ vinodabhūḥ || 100
duḥkhaikasaṁśrayā māyā guṇair ākrāmitā mitā |
tatra jīvās tu ye devyo māyayā ’krāntacetasāḥ || 101
saṁsaranti bhavāmbhodhau tadbhogavaśavartinaḥ |
māyānirmitalokānāṁ bhogāya kṛtasādhanāḥ || 102
na māṁ jānanti matsthānaṁ kuto nityasukhātmakam |
yajñadānatapobhiś ca sādhayanti gatiṁ hitām || 103
yayā saṁsārapadavīṁ bhūyo bhūyo viśanti hi |
naiva muktā bhavantī ’ha prakṛter matkṛpāṁ vinā || 104
ahaṁ tu pādalīlāyāṁ taddhārakatayā sthitaḥ |
tadbhogyabhuktaye ’py ātmā ’tmanā tv eva sthito ’bhavam || 105
tripādvibhūtilīlāyām aham ātmānubhuktaye |
Ramayā lālitapadaḥ sthito ’smi Puruṣottamaḥ || 106
pādalīlālaye cāpi tathā bhavitum ātmanā |
icchāmi yena baddhāś ca muktā bhūtāḥ pradhānataḥ || 107

---

93b *yatra, ’vyayaḥ*
94a *sanmārgīyāḥ* C: *manmārgīyāḥ*
94b *anayāyataḥ*
95a *madādevyāḥ*
103a *nityamukhātmakam*
104b *matkapāṁ?*
105a *taddhāraka* or *tadvāraka*
105b *py(?) āṁmātmatātvena*
107b *bhūtā*

mām samīyur mahātmāno madanudhyānatatparāḥ |
mallīlāsvādaniratā matpremākṛṣṭacetasaḥ || 108
ato macchaktayo nūnam matsamdeśena sarvaśaḥ |
aprākṛtam mama sthānam prākṛte prathayantu tāḥ || 109
karmajanyam prākṛtam tu dviparārdhāvasānakam |
akarmajanyam icchātaḥ sthāyi me nirguṇam hi tat || 110
yatrā 'ham nirguṇaḥ śrīmān koṭikandarpasundaraḥ |
tadgopanāya gopeṣu goparūpeṇa saṃsthitaḥ || 111

tā eva śaktayas tatra jñānānandādayaḥ smṛtāḥ
bhagavatpreraṇāt sadyo divyām lilām samādadhuḥ || 112
jñānānandamayī bhūmir bhūruhā api tādṛśāḥ |
gonadīnagarūpeṇa divyā eva vibhūtayaḥ || 113

tatra Rādhābhidhā nityā śaktir āhlādinī matā | C107
jātā brahmavinodāya līlākhyā parameśvarī || 114
śrībhūlīlāpatiḥ sākṣāc cinmayānandavigrahaḥ |
śrīKṛṣṇaḥ puruṣaḥ pūrṇām gopalīlām upāśritaḥ || 115
sarvadā rasalīlāyām samyak saṃnihitātmanaḥ |
rasabhaktivitānāya rasalīlām karoti hi || 116
anayā līlayā jīvā bhaviṣyanti rasānugāḥ |
śrīKṛṣṇam Rādhayā yuktam dhyātvā rāsarasotsukam |
gamiṣyanti mahālīlām tripādbhūtām parātmanaḥ || 117
bhuvi Vṛndāvanam nāma vaiṣṇavam dhāma dṛśyate |
tatrā 'ham devatārūpā vipinasya niveśitā || 118
śrīRādhāKṛṣṇayor nityam caraṇau śaraṇam mama |
cetasā bhāvayāmy atra nā 'nyā me manaso ratiḥ || 119
nikuñjeṣu madīyeṣu Rādhāvirahabādhitaḥ |
viśrāntim prāpsyati śrīmān bhaktānugrahakātaraḥ || 120
iyam tu Rādhikā Kṛṣṇa- virahād iha śaktibhiḥ |
pradhyāyantī Harer yogam gamiṣyati latāṅgane || 121
prasādād aham evā 'dya brahmakelim imām parām |
pītvā yāsyāmi sāphalyam janmano nā 'tra saṃśayaḥ || 122
atha yūyam mahābhāgāḥ samārādhya sarittaṭe |
Kātyāyanīm mahāmāyām viyogābdhim tariṣyatha || 123

---

108b *malīlā*
113a *tādaśāḥ*
115b *pūrṇā*
117b *rāsarasotsukam* C: *rārāsarasotsukam*
117c *tripādbhutām*
119a *caraṇau śaraṇam mama* C: *varaṇau śaraṇa(m)-mam*
120a *nikuñjamṣu?*
120b *prāpsyati* C: *prāśyati* or *prāpsyati*
121b *gabhiṣyati*
123b *viyogābdhim* C: *viyogādhi*

praṇipatya vaco gopyaṁ saṁdeśaṁ Vṛndayā tava |
proktaṁ Rādhe Haris tāvat sameṣyati na saṁśayaḥ || 124

marudupahṛtakañjakośadhūli-
pramuditavaktrapuṭīpiśaṅgarociḥ |
tvadadharamadhulubdhamugdhaveṣaḥ
sumukhi sameṣyati Mādhavo 'navadyaḥ || 125

vigalitakacabhārāṁ vāridhārāṁ vahantīṁ
nayanajajalakośe Rādhikāṁ premaruddhām |
sakhisamuditavāgbhir niścitārthopadābhir
vinamitalalitāṅgī bodhayāmāsa tanvīm || 126

(Lalitā |)

sakhi | pratibuddhā bhava devyā vacanaṁ śraddhāya | tava darśanena paryutsukaṁ Vṛṣabhānutātagṛhaṁ caraṇavinyāsaiḥ saphalīkuru | imāṁ tavā 'vasthāṁ kayā 'pi saṁsūcitāṁ te jananī niśamya vigatajīvitā bhaviṣyati |

C108 śrīRādhā |

sakhi Lalite | mātuḥ puraḥ katham saṁgopye 'yaṁ virahabādhā |

netre vyāghūrṇayantī vadanaśaśisudhā- kākalī kā 'pi vaṁśyā
bhūyo bhūyo śravaṇakalitā vepayantī śiro me |
gātraṁ prasvinnayantī smṛtir uta vacaso romarājīṁ dadhānā
saṁpṛṣṭā bandhuvargaiḥ kim iti punar ahaṁ tū 'ttaraṁ kiṁ vidhāsye || 127

Lalitā |

etadgopanaṁ kartuṁ samarthā 'smi | khedaṁ mā gāḥ |

caraṇaṁ nidhehi purato hastaṁ no dehi Rādhike nibhṛtam |
gacchāmaḥ sakhi sadanaṁ pitroḥ śaṅkā na cetaso bhūyāt || 128

priye | dūre gantavyaṁ samayas tv anyathā jātaḥ | tathā hi |

dinamaṇidīdhititāpas tanutāṁ dairghyaṁ tanucchāyā |
dhanam iva kṛpaṇajanānāṁ puṇyaratānām ivā 'yatir yāti || 129

uttejayati kṛpāṇaṁ ketakapattreṇa nirmitaṁ bāṇaiḥ |
kāṅkṣati dināvasānaṁ Madanaḥ kupito viyoginīnivahe || 130

---

124a *gothaṁ*
126.1 *lalitā* inser. C.
126.4 *saṁmūcitāṁ*
126.7 *mātaḥ*
127d *saṁmpṛṣṭā?*
130a *bāṇaiḥ* C: *bānaiḥ* (*vānaiḥ*)
130b *kaṁṅkṣati*

ity uktvā sakhībhiḥ saha śrīRādhikāṁ śrīKṛṣṇapremaklinnāṁ utthāpya parikrāmati |

padāntare ś r ī R ā d h ā |

sakhi | kva yāmaḥ |

L a l i t ā |

sakhi Govardhanaśikhare vaṁśīm āpūrya Mādhavas tv asmān |
ākārayati vihartuṁ gacchāmas tatra sollāsam || 131

ś r ī R ā d h ā |

tadā tūrṇaṁ caraṇavinyāsaḥ kriyatām | sakhi |

dorvallīṁ parirabhya vakṣasi gatāṁ bimbādharaṁ sādaraṁ
dhāsye tām atikarkaśākṣaravahāṁ vaṁśīṁ nirasyā 'syataḥ |
dāsye 'syā na padaṁ punaḥ katham api prāṇapriye pāṇinā
dhṛtvā smerasudhāprasādanilayaṁ vaktraṁ vilolālakam || 132

ity uktvā 'nandodrekeṇe 'ṣaddrutam abhigamya |

priye Lalite |

aṁsālambitalolakuṇḍaladharaṁ vyādhūtanetrāñcalaṁ
snigdhākuñcitakeśamaṇḍitamukhaṁ sasmerabimbādharam |
hastanyastavimugdhaveṇum atasī- puṣpācchagucchacchaviṁ
tūrṇaṁ darśaya darśanīyatilakaṁ Govardhanordhvasthitam || 133

tadānīṁ nā 'tidūre gacchantaṁ mayūram ālokyā 'ha | C109

kiṁ yāsi drutam āpagāparisare saṁtyajya veṇuṁ karād
ādhunvan śikhipucchapicchanicaya- sphāraṁ mayūracchalāt |
citraṁ cañcuracauracauryacaraṇa- nyāsair amandair alaṁ
baddhvā saṁprati lolabāhulatayā saṁbhārayiṣyāmy aham || 134

agrato gatvā kusumitamākande kokiladhvanim ākalayyā 'ha |

Kṛṣṇaḥ kṛṣṇamadhuvratāvalimilan- mauliḥ parāgotkara-
vyākīrṇāṁ

---

131.2 *vinyāsaṁ*
134a *veṇaṁ*
134c *citraṁ* C: *cintaṁ* or *cittaṁ*

(–⏑palla)vaviḍambitādhare
korakālihṛtadantapaṅktike |
kiṁ dunoṣi latike priyābhramāt
ṣaṭpadaprasaranirmitālake || 13

kuliśaiḥ kim u kunda kuḍmalaiḥ
karapattraiḥ kim u ketakā 'yataiḥ |
kim u kṛntasi pattradhārayā
śitayā 'siprabhayā kuśeśaya || 14

Madhumaṅgalaḥ |

astaṁ gacchati bhagavān ambaracūḍāmaṇiḥ |

goṣṭhadvāre mātaro vatsapānāṁ
bhūyo bhūyo mārgam anveṣayantyaḥ |
putrasnehāt saṁsravantyaḥ stanebhyaḥ
kṣīraṁ nīraṁ locanebhyo 'vatasthuḥ || 15

api ca |

gāvas tāvac - chrūyatām ārtabandho -
dhāvaṁ dhāvaṁ yantraṇāṁ nā 'dhijagmuḥ |
vatsasnehāt prasnuto 'dhaḥpravāhair
bhūyo bhūyo bhūmim āplāvayanti || 16

ato nivartyatāṁ vayasya | dhairyam eva param auṣadham |

Kṛṣṇaḥ |

yathā bhavatāṁ rocate |

sarve parikrāmanti |

tataḥ praviṣṭo yathānirdiṣṭo Nandīśvaraḥ paṭāpasāraṇena | tathā hi |

saudhāgrodyat- tuṅgaketuprayātaḥ
saṁdhyāsūco yatra niḥsāṇanādaḥ |
vyāvalganto vāsitārthaṁ mahokṣā
vṛddhair gopair yatra Nandaś cakāsti || 17

---

16c *snehā*
16.1 *evāparam*
17a *-odyan*, *prāyātaḥ*
17b *niḥsāna*

Śrīdāmā | C110

Kṛṣṇa | saṁprāpto Nandīśvaraḥ | gopagopīnāṁ pramodāya veṇur āpūryatām |

eṣā śrīKṛṣṇa vaṁśī tava vadanasudhā- sārasaṁpūritāṅgī
kuryād ānandabāṣpa- srutiśiśiram uro mugdhagopījanānām |
yat prāg udyadviyoga- dyumaṇikharakara- vrātasaṁtāpataptaṁ
tena premottharomā- valibhir api vapuḥ pallavi tvaṁ vidadhyāḥ || 18

Kṛṣṇas tathaiva vaṁśīm āpūrayati | tadā vaṁśīnirgatatānair vrajam āplāvitam abhūt | śrīKṛṣṇavirahakhinnā vrajāṅganāḥ purato mārgam avarodhinyo babhūvuḥ | tathā ca Śrīdāmā śrīKṛṣṇaṁ prati |

āyāntaṁ vanato niśamya bhagavan vaṁśīninādāmṛtair
āhūtā iva mañjukuñjabhavana- dvāreṣu dattānanāḥ |
śreṇībandham imaṁ-vilokaya sakhe- vaktrāravindair alaṁ
saṁtenuḥ pramadā vilocanadalaiḥ smerāsavāmodibhiḥ || 19

Kṛṣṇaḥ | kuṭilakaṭākṣaiḥ prītiṁ prayacchann upasasāra | purato vilokya |
aye | Balarāmas tūrṇaṁ samabhyeti | tathā hi |

vapuṣā himāṁśurocir nīradarociś ca vāsasā tirayan |
sasmitamukhendukamalaḥ premāviṣṭo Balaḥ prāptaḥ || 20

pītāmbareṇa mudrikāṁ saṁgopayati |

Balarāmaḥ | upasṛtya |
bhrātaḥ | kim ativilambitam |
ity uktvā bāhubhyām ākṛṣya samāliliṅga |

Kṛṣṇaḥ |
bhrātaḥ | kiṁ vaktavyā 'dyatanā Vṛndāvanalakṣmīḥ |

nirgacchattarurājipuṣparajasām āṭopamattālibhiḥ
prārabdhasvaragītikonmukhaśikhi- vrātāttalāsyakrame |
vātāpūritakīcakoccaninadaiḥ sadvaṁśakṛtyodaye
saṁlagnā manaso hi vṛttir adhunā nūnaṁ na vicchidyate || 21

---

18b *snuti?*
18d *pallaviṁ tvaṁ didadhyāt*
18.1 *nirgatatānānair* (= *tānanādair?*)
20a *tirayan* C: *tirayat*
20b *mukhendu* C: *mukheta*
20.1 *kṛṣṇaḥ pītāmbareṇa*, but *kṛṣṇaḥ* deleted
20.2 *balarāma*
21b *vrātānta?*

B a l a r ā m a ḥ |

tava vanaśobhāvalokanena vrajaṁ vanam ivā 'bhavat | tathā hi |

vigalitakacabharaṣaṭpada- paṭalasamākīrṇaśekharāgrebhyaḥ |
gopavadhūtanulatikāḥ sasṛjuḥ kusumāni vepitā virahāt || 22

K ṛ ṣ ṇ a ḥ

ārya | kva gacchasi |

c111 R ā m a ḥ |

bhrātaḥ | gocarād upavṛtto gopaḥ | sadyaḥ prasūtā śabalī nā 'yāti goṣṭham | yato bhrātror madhye tv ekataraṁ pratyeti sā bhavatā 'nayye 'ty āha | tannayanārthaṁ gacchāmi | tvaṁ dūrād āgataḥ śrānto bubhukṣito drutaṁ sadanaṁ yāhi |

K ṛ ṣ ṇ a ḥ |

ārya | ke 'yaṁ śabalī |

B a l a r ā m a ḥ |

bhrātaḥ | śārdūlavitrāsinī |

Kālindīpuline kadā 'pi hariṇā prītyā carantī darī-
dvārād āpatitena tāvad alaghu- plutye 'yam āplāvitā |
gātraṁ kuṇḍalitaṁ vidhāya vadanaṁ saṁkucya karṇadvayaṁ
lāṅgūlaṁ ca samunnamayya śabalī śārdūlam atrāsayat || 23

ś r ī K ṛ ṣ ṇ a ḥ |

ārya | se 'yaṁ śabalī pratibuddhā | ne 'yaṁ śārdūlavitrāsiny amba kiṁ tu prāvṛṭpayodharā | tathā hi | ekadā mātrā niyukto 'yam aham | vatsa śabalīṁ dugdhi | tadā 'ham ārya pātraṁ gṛhītvā pravṛttaḥ |

gātrāṭopaghaṭe 'va kaṇṭhakanaka- sragdāminī vibhramād
dhārābhiḥ payasāṁ yadā pariṇatā Gaṅge 'va vatsekṣaṇāt |
bhrātar gauḥ śabalī payodharaghaṭī- nirmuktadugdhadravaiḥ
prāyaḥ kṣīrapayonidhiṁ samasṛjan nirṇītam etan mayā || 24

samyag jñātaṁ samprati | ekai 've 'yam alam asmākaṁ tṛptyai | tūrṇam ānaya |

| ity ukto Balo niṣkrāntaḥ |

---

22a *kīrṇāśekharā*
22.5 *goṣṭham ator, akataraṁ*
22.6 *bhavatā 'naṁyety*
22.7 *śānto*
23b *alagha*
23c *saṁkuccha*, corrected to *saṁkucya* (?)
24d *nīrṇītam*
24.1 *jñātam* C: *jātam*, *sampraty*
24.2 *ānayety*
24.3 *niṣkrānaḥ*

tataḥ praviṣṭo Nandaḥ | sa ca yathā |

gaurāṅgo varadaṇḍamaṇḍitakaro vṛddho viśālekṣaṇaḥ
śubhrānalpapaṭīpuṭīkṛtatanuḥ svarṇākṣamālādharaḥ |
pīnāṁso vapuṣo 'tigauravatayā mandāṅghrivinyāsakṛt
premāśrusrutibhinnavaktrakamalo Nando nirākrāmata || 25

Nandaḥ |

vatsa | kva vilambitam adhunā | mātur avasthāṁ na jānāsi prāyaḥ |

na bhuktaṁ no pītaṁ kṛtam api na gavyaṁ saha mayā
jananyā te pītā- mbaravirahakhinnānanarucā |
ito vatsān nītvā gatavati vanānte tvayi suta
prabuddhe 'dānīṁ sā madhuramuralīnādakalayā || 26

api ca | C112

kiṁ na santi paricārakā gṛhe
vatsacāraṇavidhau paṭavo hi |
yena tigmaruciraśmisaṁgamād
ānane vahasi Kṛṣṇa kṛṣṇatām || 27

Kṛṣṇa | kuñjakrīḍāsaktamānasaṁ tvāṁ ke 'pi na jñāsyanti kiṁ tu pitai 'vai 'naṁ lobhād aharniśaṁ vatsacāraṇe pravartayati | idam ayaśo no mā vitara putra | antarbhāvaṁ ko 'pi na jānāti | Vṛṣabhānupramukhā asmākaṁ suhṛdo goparājāḥ santi | teṣāṁ bhayaṁ cā 'tīva naḥ |

Kṛṣṇaḥ |

tāta | kiṁ bhayam | vayaṁ tu gopajātayaḥ | vatsapālanaṁ tāvad apraudhānāṁ dharmaḥ |

Nandaḥ |

putra | na jānāsi madantargataṁ bhāvam |

Kṛṣṇaḥ |

kīdṛśo bhāvaḥ |

Nandaḥ |

rājāno vayam adya tāta vipina- droṇīnivāsapriyāḥ
kāṅkṣāmaḥ svajanaiḥ samaṁ samaguṇaiḥ saṁbandham atyudbhaṭaiḥ |

---

25c *vapuṣoḥtigaurava*
25.2 *mātāvasthāṁ*
26c *tvayi sute*
27.3 *putra* | C: *putrāntarbhāvaṁ*
27.5 *cātīva* C: *vātīva* (?)
28b *atyubhdaṭaiḥ*

audāryaṁ samavekṣya rūpam atulaṁ khyātiṁ pratāpodayaṁ
kanyāṁ dāsyati sajjano 'dya bhavate vārttā hi saṁjāyate || 28

re re putra mamo 'ditaṁ kuru puraḥ sīmānam āḥ mā 'tyagā
nepathyaṁ viracayya tigmadinakṛt- tāpo yathā na spṛśet |
nūnaṁ tvām abhivīkṣituṁ tv anusaranty anveṣicārā mudā
Bhānor Gokulamaṇḍitasya duhitur yogyāya saṁyojinaḥ || 29

Kṛṣṇaḥ | svagatam |

aho | ko 'yaṁ Bhānuḥ | yasya duhitā 'dya mayā dṛṣṭā 'nyo vā | yadi sa eva tadā tv aprārthitai 'vā 'bhīṣṭasiddhir jātā | anyaś cet ko 'yam iti | nirṇayaṁ karomi tāvat |

Kṛṣṇaḥ | prakāśam |

tāta | gokulamaṇḍitasya bhagavato bhānor duhitā Kālindī | sā tu kathaṁ varaṇīyā | tathā hi |

toyāvartagabhīranīrabhayadā ḍiṇḍīrapiṇḍolbaṇā
svacchandocchaladuccakacchapakula- vyālālimālotkaṭā |
vātottuṅgataraṅgabhaṅganipatat- tīrāvaṭārtipradā
Kālindī katham adya sadmani gatā prollāsam ādhāsyati || 30

C113 Nandaḥ | vakṣasā 'pīḍya |

kiṁ vatsa buddham | Vṛṣabhānugoparājasya duhitā |

vidyuccandrasuvarṇacampakacayaṁ cārvaṅgaśobhācayair
nīlendīvaramīnakhañjanamṛgān unnidranetraśriyā |
yā nūnaṁ tirayaty Anaṅgaramaṇīm ānandakulye 'va te
nityaṁ putra vadhūr vidhāsyati sukhaṁ mā gā manāk saṁśayam || 31

Kṛṣṇas tātavacanam ākarṇya nayanayos trapābharaṁ nāṭayati |

Nandaḥ |

vatsa | sadyo vanāntarād āgatā gā yavasair yojayitvā 'gamiṣyāmi | tvaṁ tāvad idaṁ puraṁ praviśyā 'tikhinnāṁ mātaram ānandaya |

| pratinivṛtto Nandaḥ |

---

28c *atulakhyātiṁ* LC
28d *bhavate* C: *bhavane*
29a *āmātyagā*
29b *neparthyaṁ, vicayya, ra* sec. m., *yathā* C: *yayā*
29c *nūna* in margine
29.3 *aprārthitevā*
29.6 *kālindī*: *liṁdī* in margine
29.7 *vāraṇīyā*
30c *nipatat* C: *niyatat*
30.2 *vvaṣabhānu-*
31a *cāryaṅga*
31b *khañjana* C: *svajjana*
31d *mukhaṁ, bhāgā manāk*
31.3 *vatsaḥ*

K ṛ ṣ ṇ a ḥ | padāntare gatvā |
vayasya Madhumaṅgala | tātaḥ kim asmākaṁ kuñjavṛttaṁ vijñāyai 'vaṁ jagāda |

M a d h u m a ṅ g a l a ḥ |
yathā bhavati tathā tavā 'nukūlyam eva | ko 'tra vicāraḥ |

K ṛ ṣ ṇ a ḥ |
vayasya | evam eva | tathāpi |

lajjābhareṇa hṛdayaṁ kampaṁ dhatte mame 'dānīm |
anucitam idaṁ gurūṇāṁ purataḥ prāgalbhyam atyantam || 32

bho bho vayasyāḥ | bhavanto 'pi gacchantu | saṁprati godohanasamayo vartate | gāvas tvarayanti | vatsān upanayadhvam |

| sarve pratinivṛttāḥ |

tataḥ praviṣṭā 'jirāntargatā Y a ś o d ā | sā ca yathā |

dvāropānte nihitanayanā bāṣpadhārāṁ vahantī
putrasneha- snutakucayugā- vartim āvartayantī |
āpṛcchantī puraḥsthāṁ subhagasahacarīṁ snehanirbhinnavācā
bāle nā 'dyā 'pi vaṁśī- kalitamukhavidhur nā 'gato me Mukundaḥ || 33

api ca |

nīḍaṁ prāptā vihaṅgāḥ sumukhi dinamaṇer dīptayo vai pradīpaṁ
prāptā nīraṁ taraṅgāḥ punar api saritaḥ kūlapātaṁ vihāya |
saṁprāpto 'yaṁ himāṁśuḥ prati sadanam alaṁ dhvāntadhārāṁ vidhunvan
bāle nā 'dyā 'pi vaṁśī- kalitamukhavidhur nā 'gato me Mukundaḥ || 34

agrato vilokya |
sahacari | premāśruparyākulanayanair nā 'haṁ samyag avadhāritum śaktā ko 'yam upasarpati purataḥ |

s a h a c a r ī | C114
devi vrajādhīśvari |

vanyapuṣpakṛtakarṇabhūṣaṇo
reṇurañjitamukhendumaṇḍalaḥ |
yojayan nijaniveśaniketair
āgato hi vanato vanamālī || 35

---

31.7 *vijñāyaiva*
34.2 *paryākulananair*, sec. m. *avadhartum*
35a *vanyapupuṣpa*

āgamanam ākarṇya premabharākrāntā Yaśodā ciravirahitavatsā gaur ivo 'pasasāra |

Y a ś o d ā |

vatsa | kva vilambito 'si | dehi me samāliṅganam |

Kṛṣṇaḥ sapraṇāmaṁ pariṣvajati | mātrā tu |

āghrātaḥ śirasī 'ndusundaramukhe saṁcumbitaḥ siñcito
netrāmbhojagalatpayobhir abhitaḥ saṁpīḍito vakṣasā |
āśīrbhir viniyojito hi kusumaiḥ saṁvardhitaḥ sarṣapair
āstīrṇaḥ paritaḥ pradīpatatibhir nīrājito Mādhavaḥ || 36

hastaṁ gṛhītvā |

tāta | kutra sthitaṁ kiṁ ca kṛtam |

K ṛ ṣ ṇ a ḥ |

mātaḥ | saṁprati vaktuṁ na śakyate | sthitvā vaktavyam |

mātrā saha gṛhaṁ praviśya samānītena vāriṇā mukhaṁ prakṣālyo 'paviṣṭa āha |

adya mātaḥ | Jayantena saha tvayā prasthāpitabhogyasaṁbhāreṇe 'ṣat saṁtarpito vayasyavargaḥ |

Y a ś o d ā |

katham īṣat saṁtarpitaḥ |

K ṛ ṣ ṇ a ḥ |

Jayantaḥ patito mātar nānābhogyasya bhakṣaṇe |
dīnamīnākule vārdhau vaḍabāgnir ivo 'tthitaḥ || 37
prāśya sarvaṁ mahābhāgaḥ suptaḥ kuñjalatāntare |
sakhāyo mama vibhrāntāḥ kṣudhā saṁpīḍitā bhṛśam || 38

Y a ś o d ā | ūrdhvoṣṭhe 'ṅgulīprakṣepaṁ kṛtvā sahāsam |

are daivahata Jayanta | kiṁ kṛtaṁ tvayā | evaṁguṇagaṇasaṁpanno na vijñāto mayā |

Kṛṣṇaśirasi hastaṁ cālayantī |

vatsa | kathaṁ kṣutkṣāmeṇa vartitaṁ tvayā |

---

36a *-īndu-* C: *-īdnu-*? *siñcinto* or *siñcitto* (= *siñcito*)
36b from *saṁpīḍito* up to 38.6 *kṛṣṇaḥ* again on fol. 73a (crossed out but legible)
36c *āśībhir*
36.5 *prachālyopaviṣṭaḥ* (*cch* fol. 73a)
36.7 *adya mātaḥ* | (twice), *sada* (*saha* fol. 73a)
36.7 fol. 72b *tvayā* (new line) *sthāpita*, fol. 73a *tvayā prasthāpita*
36.8 *chayasya* (fol. 73a)
38.1 *aṁlīpracchepaṁ* (twice, on fol. 72b *gu* sec. m. in margine)
38.5 *kṣukṣāmena* (twice)

K ṛ ṣ ṇ a ḥ | C115

mātaḥ | īśvaraḥ kiṁ dūre gataḥ | tadānīm eva dūradeśāc chrīVṛndādevyāḥ samārādhanāya saṁprāptaḥ ko 'pi gopikānivahaḥ |

nītvā maulau gavyabhāṇḍāni mātaḥ
śrāntāḥ sarvāḥ kuñjamūle niviṣṭāḥ |
dattaṁ tābhir devatāprītaye nas
tenai 'vā 'yaṁ toṣito me samājaḥ || 39

Y a ś o d ā |

putra | kīdṛśī pūjā | vasantārambhe śrīpañcamyāṁ śrutā | nā 'dyā 'vasaraḥ |

K ṛ ṣ ṇ a ḥ |

mātaḥ | naimittikī 'yam |

Y a ś o d ā |

kiṁ nimittaṁ putra | śrutaṁ kim api |

ś r ī K ṛ ṣ ṇ a ḥ |

mātaḥ | ko 'pi Vṛṣabhānunāmā gopaḥ | tasyai 'kā kanyā | tasyāḥ pratikūladaivopadravaśamanāya pravṛttā |

Y a ś o d ā |

vatsa | Kīrtes tanayā prāyaḥ | iyaṁ tu kanyā mayā tavā 'rtham abhyarthitā prāg vācābandhena | mā bhūyād asyā daivaprātikūlyam | bālye sakhībhiḥ samaṁ krīḍamānā 'tmānaṁ Kīrteḥ pṛthaṅ nā 'vaikṣe | tadā svapāñcālīputrikā Kīrteḥ pāñcālikāputrāya dattā mayo 'ktaṁ ca | Kīrte | matpāñcālikāputrāya kā kanyāṁ dāsyati | tadā Kīrtyā tū 'ktaṁ | sakhi | kim idam ucyate | yadi me kanyā bhaviṣyati tava putras tadā 'haṁ te putrāya svakanyāṁ dāsye | idānīṁ ko veda smarati na vā | atas tava bhāgaḥ Kīrteḥ kanye 'ti |

tatra bhogyaṁ saṁpādya R o h i ṇ ī samupasthitā |

ayi mātar Yaśode | kṣaṇāntare godohasamayo bhaviṣyati tāvat | kālātikrameṇa samāgato 'dya Kṛṣṇaḥ | karotu bhojanaṁ saBalaḥ | vārttā tu paścād api bhaviṣyati |

---

38.7 from *mātaḥ* up to 38.8 *saṁ(prāptaḥ)* crossed out but repeated and continued on fol. 73b
39b *śrāntaḥ*, but *r* deleted
39.2 *pujā*
39.9 *vraṣabhānu-*
39.10 *daivopaddhavaśamanāya*, *ddhava* deleted
39.14 *nāvīkṣye*
39.20 *sūmupasthitā*

Y a ś o d ā |

bhavatu tathā | Kṛṣṇa | sajjo bhava |

K ṛ ṣ ṇ a ḥ |

mātaḥ | saBalas tāto 'py ākāraṇīyaḥ |

C116 Y a ś o d ā | hastam udyamya |

re re Rāma mṛṇālakhaṇḍadhavala proddāmanāmāvale
tūrṇaṁ tāvad upaihi vatsa yavasaṁ dattvā gavām agrataḥ |
tātaṁ vṛddham api praṇīya purato bhūtvā bhavāñ chrūyatāṁ
bhuṅkte bhaktam ayaṁ na bhaktam adhunā bhrātā bhavantaṁ vinā || 40

B a l a ḥ |

mātaḥ | saṁprāpto 'smi saNandaḥ |

bhojanalīlāṁ nāṭayanti sarve |

ā k ā ś e |

gāvas tv adya vayasya vatsakakulaiḥ saṁyojitā apy alaṁ
tṛptā vai yavasair jalair gatatṛṣo yacchanti nai 'vaṁ payaḥ |
pātuṁ te mukhacandrikāmṛtarasaṁ prāyo 'bhivāñchanti tāś
citraṁ ce 'ti khurais tudanti dharaṇīm udgrīvam udvīkṣya ca || 41

K ṛ ṣ ṇ a ḥ |

ārya | ko 'yaṁ mām āhvayati |

B a l a r ā m a ḥ |

bhrātaḥ | godohane 'dhikṛto Vīrabāhur nāma gopaḥ samāhvayati | tavā 'dya ciradarśanena paryutsukā gāvaḥ | tvām anālocya vatsair apy ātmānaṁ na prīṇayantī 'ti vijñāyate |

K ṛ ṣ ṇ a ḥ |

evam eva | jñāyate bhrātaḥ |

ity uktvā bahir gantum iyeṣa | tāvad bhagavadvadanamādhuryam ākalayitum utsukā gopyaḥ sarvato 'bhyetya svasvāvasare Kṛṣṇaṁ prārthayantyo 'vatasthuḥ |

---

40a *bhṛṇāla*
40b *uyaihi*
40c *vradd'ham, bhavāṁñ*
40d *bhrātā* sec. m. in margine

41c *tāś* ex coni.: *naś*
41d *cittam* (?) *vetti*
41.4 *(a)dhikato, nāmā*

tatraikā | dohanapātraṁ gṛhītvā |

bho bho Nandakiśora me 'sti sadane gaur ekikā nā 'gato
gopo 'dyāpi vanāntarāt tvarayati preṣṭhaḥ pipāsuḥ stanam |
vatso nā 'ham alaṁ kṛpākulatayā draṣṭuṁ manāṅ Mādhava
prāyaḥ sīdati sajjanaḥ parakṛte dharmo 'yam ādyaḥ smṛtaḥ || 42

pītāmbaraṁ gṛhītvā 'pakarṣati |

tadā 'nyā 'pi | gṛhāntarād abhyetya |

hāhā Hare na sadanaṁ mama cā 'tidūraṁ
tvām eva viśvasiti gaur mama dohadakṣam |
doho 'bhavat pratiniveśam avekṣya cā 'ham
atrā 'gatā 'smi kuru manmanaso hitaṁ tat || 43

Yaśodā | C117

lajjā nā 'yāti mugdhāḥ katham api gahanād āgato 'dyaiva bālo
viśrāntiṁ no 'payātaḥ kṣaṇam api caraṇa-nyāsataḥ komalāṅgaḥ |
dhāvaṁ dhāvaṁ gṛhebhyo niśi mama sadana-dvāradeśaṁ praviṣṭā
hastanyastorupātrāḥ kim u mama tanayo vo gavām asti dogdhā || 44

vatsa | etā unmadā bahuśaḥ pralobhayiṣyanti | na mantavyam iti | viśramyatām |

Kṛṣṇaḥ |

mātaḥ | Vīrabāhunā 'py ākārito 'smi |

| iti nirgataḥ |

Kṛṣṇaḥ |

ārya | tāvat tvaṁ svagoṣṭhaṁ gaccha | gavāṁ kaṇḍūyanādinā prastobhaya | aham api samupasthitānāṁ godohaṁ kṛtvā sapady āgata eva |

āryaḥ |

bhrātaḥ | kiṁ svagodohaṁ hitvā | kim anyatra gacchasi |

Kṛṣṇaḥ |

kiṁ kartavyaṁ durghaṭo grāmavāsaḥ
pratyālambho duḥsahaḥ preyasāṁ naḥ |

---

42c *dṛṣṭum* (*dṛṣṭvā* C)
42.1 *pītāmbaraṁ*, from here fols 75Aa, Ab (two lines) and Ba
43a *cāni* (fol. 75Aa), *vāti* (Ab, Ba)
43c Aa in margine: *pratigrahaṁ*
43d *atrā*: *āśā*? Ba
44d *pātrāph* (fol. 75Ba), *pātra* (75 Aa)
44.1 *unmadāṁ* Ba
44.2 *viśramamyatām* (fol. 75Ba), *viśramyatām* (Aa)
44.4 Aa *vīrabāhunākārito smī nirgataḥ*, Ba *vīrabāhunāpy ākārito smīti nirgataḥ*
44.7 Aa Ba *kaṁṇuyanādinā*
44.11 *kim anyatra gacchasi*: from here fol. 75Ab only
45a kṛṣṇaḥ | *kiṁ kartavyam*: from here also 75Bb

bhrātar netraṁ sammukhaṁ no 'payāti
lajjābhārair mantharaṁ nūnam etat || 45

B a l a ḥ |

bhavatu tathā | drutam āgantavyam |

K ṛ ṣ ṇ a ḥ |

aho | etā matpremākṛṣṭahṛdayā māṁ samāhvayanti | ato 'haṁ gacchāmy ekadai 'va sarvatra | tathā hi |

dhṛtvā haste rajjum ābadhya keśān
pītaṁ vāso veṣṭayitvā 'valagne |
tūrṇaṁ tanvī- cittavṛttiṁ vikarṣan
mugdhaḥ Kṛṣṇo dohanāya pravṛttaḥ || 46

dohanamudrāṁ nāṭayitvo 'paviṣṭaṁ Kṛṣṇam avalokayituṁ dīpapātram upādāyo 'pasthitā tanvī |

ākarṇānte locane Mādhavasya
dṛṣṭvā 'viṣṭā 'naṅgabāṇoruviddhā |
goṣṭhadvāre cūtarūḍhe 'va revā
vātāpāye kā 'pi haimī late 'va || 47

C118 K ṛ ṣ ṇ a ḥ |

bāle dehi kareṇa dohanaghaṭīṁ gantavyam anyatra me
naikai 'vā 'si yato mayā 'tra nikhilaḥ kālo 'paneyo bhavet |
ānītas tvarayā tvayā 'ham adhunā kvā 'yaṁ vilambakramo
mugdhe no 'ttarayasy analpagadite pṛṣṭā 'pi ruṣṭe 'va kim || 48

vātavyājena dīpaṁ nirvāpya parirambhaparā babhūva | āha ca s ā |

siñcaya virahadavānala- paribhūtaṁ gātram abhyarṇam |
madhurādharadhārādhara dhārāmṛtanirbharair nibhṛtam || 49

tadbhavanān nirgato dvārāvalambinyā svagṛhaṁ nītaḥ |
bāle | samānaya dohanapātram |

ānītaṁ pātraṁ hastād gṛhītvā |

sthitvā dhenor adhastān navajaladatanur dohanīm ādadhāno
jānubhyām ūrdhvadṛṣṭyā kalayati vadanaṁ svānane nyastanetram |

---

45d Ab Bb *matharam*
45.4 Ab Bb *matpremākṛṣṇahadayā*
46c Bb *cittavṛtti*, Ab *vitta-*
46d *pravarttaḥ*
47b *ruviddhā*: from here only fol. 75Bb
47c *cutrarūḍhevare*
48c *tvayā* C: *kayā*
48.1 *vyājena* C: *vyājetta* or *vyājenta* (*vyājenna*)
49.3 *hastā gṛ(i?)hītvā*
50b *urdhva*, *svānane* ˇ*sta* sec. m. *nya*

gopyā romāñcitāṅgyāḥ praṇayarasabharā- veśavepākulāṅgo
hitvā pātraṁ cakorī- kṛtanayanayugo bhūtale gāṁ dudoha ‖ 50

anyatra dohane pravṛttaṁ Kṛṣṇaṁ tyaktum aśaktā 'ha | tathā hi |

hāhā cañcala mā tvarāṁ kuru manāg yady āgato duhyatāṁ
pātre svalpam api prayacchati payo nūnaṁ ghaṭodhnī ghaṭaiḥ |
nītvo 'rdhvaṁ punar āsravaty anudinaṁ cauryasvabhāvaṁ Hare
vaktraṁ te vasanāñcalaiḥ śramayutaṁ saṁvījayiṣyāmy aham ‖ 51

pratigṛham evā 'pūrvarasam āsvādayan nijānandam anubhavan sva-goṣṭham upasasāra |

gāvo huṁkāragarbhair upanatavadanair lelihānās tadīyaṁ
gātraṁ jihvāñcalais tāḥ praṇatitatibharaiḥ pādam āmarśayantyaḥ |
bhūyaḥ saṁvīkṣamāṇāḥ smitapuṭitamukhaṁ nūnam udgrīvikābhiḥ
snūhaprasrāvitodho- nayanajaladharaiḥ kṣīranīre vitenuḥ ‖ 52

śrīKṛṣṇas tu muhur muhuḥ karakamalais tattannāmnā parimṛjati |
tāsāṁ madhye saṁsthite Kṛṣṇe gopair dohaḥ pravartitaḥ |

tredhā kṛtvā 'ṅgabhaṅgaṁ lalitamuralikām oṣṭhadeśe dadhāno
mandaṁ mandaṁ nikuñjā- nilavidhutakaca- sphāravisphūrjitāsyaḥ |
karṇavyālolamuktā- phalaphalitaruciś candrakāpīḍaśobhā-
lobhāviṣṭorugobhiḥ kṛtavalayagalo gopaveṣo 'vatasthe ‖ 53

tadā N a n d o vṛddhagoṣṭhīto 'ntaḥpuram āsādyā 'ha |
adyā 'pi bālau godohanān na nivṛttau |

Y a ś o d ā |
goparāja | ākāryatām |

sāyaṁ prāpto vanāntād atikaṭhinalatā- jālaniryāpaṇena C119
khinno bhoktuṁ niviṣṭo yuvatibhir atulaṁ yācito dohanāya |
pratyākhyātaṁ na tāvac ciranibhṛtapara- premabhaṅgaṁ vicintya
saudhāgrodagratalpaṁ viracitam adhunā niṣphalatvaṁ sameti ‖ 54

N a n d a ḥ |
bhavatu | ākārayāmi | bho bho putra | dohanān nivṛttaś cet tūrṇam āgamyatām | gopais tāvad gāvo gocaraṁ prati neyāḥ | candro 'yam

---

50c *vepākulā* C: *veyākulā*
50.1 *pravartta*
51c *svabhāhare*
51.1 *pratigraham*
52c *saṁvīkṣyamānā*
53.2 *nivarttau*
54a *niryāpanena*
54.2 *bhavatv*

ardhāmbarātikrāntaḥ | kṣaṇam idam | mātrā kalpitaṁ talpaṁ saphalīkuru | punar apy ete vayasyās tvām idānīm ākārayiṣyanti |

K ṛ ṣ ṇ a ḥ |

he ārya | tāto 'yam ākārayati prāyaḥ | gacchantu tāvad ete gā nītvā yathāsthānam |

| ity ājñaptā niṣkrāntā gobhiḥ saha gopāḥ |

KṛṣṇaRāmau tu talpam etya yathāsthāne śayanaṁ nāṭayataḥ |

K ṛ ṣ ṇ a ḥ |

mātar me śikhipicchabhūṣaṇam idaṁ sthāne 'dhunā sthāpyatāṁ
vetraṁ netrapuro nidhehi paśuyukpāśaṁ ca vaṁśīm imām |
paryaṅke viniveśayā 'śu bahavaḥ spardhanti yasyām ahaṁ
tasmān naiva viyojayāmi vadanād dhastād urasto manāk || 55

yat tu mama sārikāpañjaraṁ tad apī 'hā 'naya |

mātā tathā kṛtvā pratinivṛttā śayanāya |

K ṛ ṣ ṇ a ḥ | parito vilokya sārikāpañjaram ādāya |

priye sārike | priyāyāḥ kiṁ vṛttam |

s ā r i k ā |

nāgakharamukhamudrām udghāṭaya | kṣaṇena viditavṛttā bhūtvā 'gamiṣyāmi |

K ṛ ṣ ṇ a ḥ |

sārike | tāvan mama jīvane ka upāyaḥ |

s ā r i k ā |

ānītā bhavatā hi tāpaśamanī mudrā priyāyāḥ kara-
sparśāviṣṭarasā 'dya sā 'tra virahe saṁjīvinī vai Hare |
tāvan netrapuro nidhāya rajanībhāgo 'paneyas tvayā
vārttābhī rasagarbhitābhir amalaprāleyabimbodayaḥ || 56

C120 K ṛ ṣ ṇ a ḥ |

sārike | samyak saṁsmārito 'smi | gacche 'taḥ | prāṇapriyāyā vṛttāntam āhara sadyaḥ |

---

54.4 *idamātrā*
54.10 *yathāsthāne*: *sthā* (sec. m.?) in margine; *nāṭayataḥ* C: *nāṭaṁtaḥ*
55c *āsu*
55d *dhastānmurasto* (?)
55.2 *mānā tal kṛtvā pratinivarttā śayanāma*, for *tal* (with virāma) sec. m. in margine *tathā*
55.4 *kiṁvūttam*
56b *rasādyu*

| pañjarād uḍḍīya gatā sārikā |

Kṛṣṇaḥ | saudhāgre 'malacandrikādhavalite saṁphullamallīvallimodāmodite pītāmbarān mudrām unmucya priyāpratikṛtiṁ vibhāvyā 'ha |

svāgataṁ sumukhi kiṁ vilambitaṁ
vismṛtā 'si mama dīrghavedanām |
tvanmukhendumadhusīdhuraṁ vinā
ko vimocayitu-mām adhīśvaraḥ || 57

kiṁ nu rañjayasi mañjujalpite
smerarañjitavilocanāñcalaiḥ |
saṁnirīkṣya mṛdugaṇḍamaṇḍale
mandamandavacanāmṛtodayāt || 58

api ca |

āgatā 'si dayayā yadi bāle
kiṁ na tāvad udakīkaroṣi mām |
lolabāhulatayā 'lasayai 'taṁ
tvadviyogajanitātapataptam || 59

evaṁ tāvaj jalpato rātriśeṣe pratinivṛttā sārikā |

sārikā |

deva | saṁjīvati priyā Bhānoḥ sadmani |

praṇipātapuraḥsaraṁ sakhe
priyayā te 'bhihitaṁ vaco navam |
gamanāvasare kare kṛtaṁ
varamallīvalayaṁ na vismara || 60

saghane vipine sametya māṁ
saphalaṁ tat kuru kuñjamandire |
sakhibhiḥ kṛtamaṅgalodaye
varavaivāhikakautukodayāt || 61

---

56.4 *uḍīya*
59b *kinnu, udarīkaroṣi*
59c *ainaṁ*
59.1 *nivarttā*
61c *muṅgalo*

api ca |

racitāṁ tava mūrtim ujjvalāṁ
phalake nīlasarojalocanām |
hṛdaye viniveśya Rādhikā
kurute tāpaparikṣayaṁ niśi || 62

aṅgulīyakānveṣaṇāya tasminn eva latāvalaya āgamiṣyati | ato yathā bhavatāṁ rocate |

C121 K ṛ ṣ ṇ a ḥ |

sārike | paritaḥ ko 'yaṁ kalakalaḥ |

s ā r i k ā |

svāmin | samyak saṁsmāritā 'smi | etā gopakanyāḥ śataśaḥ sahasraśo viracitavaraveṣā Yamunāṁ snātuṁ gacchanti | tāsāṁ valayānāṁ kiṅkiṇīnāṁ vacasāṁ kalakalo gopanivāseṣu pravṛttaḥ |

K ṛ ṣ ṇ a ḥ |

tarhi vayam api kautukāvalokanārthaṁ gacchāmaḥ |

iti vicintya talpād utthāya |

ko 'tra bhoḥ |

pratibuddhā m ā t ā |

vatsa | aham asmi | kim ājñāpayasi | idānīṁ śayanānukūlā paścimā yāminī vartate | tathā hi |

mandaṁ mandaṁ vāyur abhyeti gātraṁ
prāleyāṁśaiḥ saṁskṛtaḥ kuñjadeśāt |
bhṛṅgair antar nādito locaneṣu
nidrāmudrā- mudritatvaṁ vidhatte || 63

ataḥ kṣaṇaikaṁ viśramyatām | aham api tāvad bhavatkṛte navyaṁ gavyaṁ saṁpādayāmi |

K ṛ ṣ ṇ a ḥ |

mātaḥ | vrajajanās tāvan Nāradopadeśato hemante prathame māsi Kālindyāṁ bhuktaye muktaye ca snātuṁ gacchanti | aham api tatkautukāvalokanāya yāmi | āryo 'dya paśūṁś cāraṇāya gacchatu |

---

62d *parikṣan niśi*, *yaṁ* inserted
62.1 *valaye*
62.7 *snātu* (fol. 79a) *tuṅ*
62.8 *kalalo*, *pravarttaḥ*
62.12 *bho*
63a *amyeti*
63b *proleyā*
63c *bhraṅgair* (?)

Yaśodā |

vatsa | tathaiva vidhīyatām | bhogasaṁbhāraṁ kim api nītvā gantavyam | idaṁ ca snātvā brāhmaṇebhyo deyaṁ vastu nīyatām iti |

Kṛṣṇaḥ | veṇunā Madhumaṅgalādīn priyān vayasyān pratibodhya saṁprāptān āha |

bho bho vayasyāḥ | tūrṇam āgamyatām | vayam adya śrīYamunāṁ snātuṁ gacchāmaḥ |

sarve |

yathā 'jñāpayati devaḥ |

Kṛṣṇo 'pi gṛhītavetraviṣāṇaḥ sakhibhiḥ saha niścakrāma | tirohitā Yaśodādayaḥ |

padāntare Kṛṣṇaḥ | C122

aho | iyaṁ Kālindī |

paśyantī 'va sarojapaṅktibhir alaṁ vāgbhir dvijānāṁ puro
brūte svāgatam arghyayaty api calatkalloladhārāmbubhiḥ |
vātair vījayatī 'va tīratarujair ācchādayantī rajaḥ-
puñjair no manasaḥ prayacchati sukhaṁ svātithyakarmodayaiḥ || 64

he vayasyāḥ | etā gopyaḥ snānārthaṁ Yamunāyāṁ praviṣṭāḥ saṁbhānti | tathā hi |

śītāmbusaṁgamasukaṇṭakitāṅganālaiḥ
phullānanābjacalatārakacārubhṛṅgaiḥ |
dantāṁśukeśarakalādharapallavaiś ca
saurī sarit kanakakañjatatiṁ babhāra || 65

tadānīṁ śrīKṛṣṇāgamanena vibhinnatamisraṁ Kālindīkūlam ālokya gopyaḥ |

aho | rātriśeṣam ākalayya vivastrā eva vayaṁ snātuṁ praviṣṭāḥ | saṁprati tu |

ne 'dānīṁ dinakṛnmayūkhanivahaḥ prāptodayo dṛśyate
no śītāṁśukalākalāpavibhavo vyomāṅganaṁ gāhate |
ko 'yaṁ saṁprati Yāmunīyasalilaṁ saṁkāśayaty aṁśubhir
nūnaṁ no 'vayavāḥ sphuranti salile nagnāḥ kathaṁ prāsmahe || 66

---

63.8 *saṁmāraṁṅ*
63.12 *tūrṇam* C: *tū* (new line) *m*
63.16 *grahīta*
64b *-tam arghyayaty api* C: *-tarm ardhyeyaty ayi*
64c *vāntair*
65b *-āvja, bhraṅgaiḥ*
65c *dantāśu*
65.3 *rātriśeyam* (?)
66a *mayūṣa-*
66c *salilamsaṁ-*
66d *prāsmahe*: gloss in margine *tiṣṭhāmaḥ*

itas tato vilokya |

ayi |

Nandasūnur ayam adya nikuñje
veṇunā sakhi jahāra mano naḥ |
so 'yam āśu mukhacandramayūkhair
udgato bhavadamandavinodaḥ || 67

api ca |

kasyā 'syasya sudhābhivṛṣṭir abhitaś cintālavāleṣu no
nūnaṁ kāmalatāṅkurāṇi janayed anyasya taccetasām |
nā 'nyaḥ kandalinīṁ karoti kumuda- śreṇīṁ himāṁśuṁ vinā
yā darśāvadhi rātridustyajatamaḥ- kleśaṁ dadhāno 'rasi || 68

anyā |

sakhi | tarhi vastrāṇi paridhīyantām iti |

yāvat paridhātuṁ pravṛttā bhaveyus tāvac chrīKṛṣṇo vastrāṇi ninīya C123 kadambastho babhūva | tad dṛṣṭvā sarvās trapākulitalocanāḥ parasparaṁ vīkṣamāṇā jahasuḥ |

sakhyaḥ | no vastrāṇi nītvā 'yaṁ gataḥ | kiṁ kurmaḥ | kathaṁ gṛhaṁ yāmaḥ | sūryo 'pi tāvad udetum icchati | abhyarthanīyaḥ |

sarvāḥ |

vastrāṇi dehi dayayā dalitendranīla-
gātradyute dinakaro 'yam udeti nūnam |
nīre 'balā vayam ihe 'ṣyati pānthasārtho
lajjā hi bhūṣaṇam alaṁ kulajāṅganānām || 69

Kṛṣṇaḥ |

tadā kimartham iha samprāptāḥ |

gopakanyāḥ |

tava vadanasarojasudhāsavāsvādanāyā 'ptāpadeśenā 'ryārādhanāya Kālindyāṁ prāptāḥ |

---

68c *nyānyaḥ*
68.2 *dhīyatām*
68.3 *pravarttā*
68.7 *uditum*
69a *dalitenda-*
69b *nūnnam*
69c *pāṁthasartho*
69d *jaṅginānām*
69.4 *āptopadeśena āryā-*

K ṛ ṣ ṇ a ḥ |

yad yūyaṁ vivastrā eva jalaṁ prāviśatā 'to vighnitam etad bhavatīnām | etatpūrtaye māṁ namaskuruta |

sarvās tathaiva cakruḥ |

K ṛ ṣ ṇ a ḥ |

aho | svaṁ svaṁ vāso gṛhītvā gacchantu bhavatyaḥ |

gopyaḥ Kṛṣṇadattāni vastrāṇi paridadhur |

jalān nirgatya s a r v ā ḥ | baddhāñjalipuṭāḥ |

yāmaḥ kutra vihāya te caraṇayoḥ sāṁnidhyam ānandabhṛn-
netrendīvaramoṣitā vayam aho Govinda gopātmaja |
dhyāyanto girikandarāsu munayo yasyā 'śayā prāyaśaḥ
śvāsāyāsaniruddhacittagatayo nā 'dyā 'pi jagmuś ca tat || 70

api ca |

dehi no 'dharasudhām asitābhra-
vibhramākalitakuntalitāsya |
kiṁ na yacchasi padaṁ padayor naḥ
kiṁ bibharṣi śirasā śikhipiccham || 71

K ṛ ṣ ṇ a ḥ |

ahaṁ tu madakhaṇḍasmṛtisaṁtānasādhanaprāpyo 'smi paraṁparāsaṁbandhena | nā 'nyāni sādhanāni māṁ sādhayanti | iti śāstrasiddhāntaḥ | tathā hi |

nā 'haṁ vedair na tapasā na dānena na ce 'jyayā | C124
śakya evaṁvidho draṣṭuṁ yathā bhaktajanair aham || 72
bhaktyā tv ananyayā śakya aham evaṁvidhaḥ priyāḥ |
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca vrajāṅganāḥ || 73

ato mayā parīkṣitā bhavatyo vrajān vrajadhvam |

g o p a k a n y ā ḥ |

sarvāvadhis tvam asi rūpaguṇasvabhāva-
śaktyādibhir nigamagītayaśovitānaḥ |

---

69.8 *mānnamo 'kuruta*
69.13 *baddhāñjaliṁpuṭāḥ* (for *saṁpuṭāḥ*?)
70c *yasyāśaṁyā*
70d *svāsāyāma-* (or *-āyāsa-*)
71c *padayo*
73b *dṛṣṭum*
73.1 *vrajadhyam*
74a *sarvāvadhes*

tvatpādapadmam upalabhya kathaṁ vrajāmo
dhyānāspadaṁ puruṣapuṁgava dehi dāsyam || 74

K ṛ ṣ ṇ a ḥ |

yad idam idānīṁ pradarśitaṁ tat tu dhyānārthaṁ sakhyaḥ | idaṁ me rūpaṁ manaḥkaraṇḍe nidhāya madananyasaṁbandhaprayojanasādhanatayā bhajadhvam | tadā 'haṁ bhavatīnāṁ manorathasiddhiṁ kariṣyāmi |

g o p a k a n y ā ḥ |

kadā deva vayam idam Anaṅgamohanavimugdhaveṇumaṇḍitakuṭilanirīkṣaṇavilolālakāvalisundaravadanāravindasudhāṁ pibāmaḥ |

api ca |

kadā niśānāthakarābhirañjita-
prasannaKṛṣṇāpuline niviśya |
bhavadbhujāpīḍitakaṇṭhadeśā
niśāḥ sanāthā gamayāṁbabhūvima || 75

api ca |

nidhāya kaṇṭhe bhujam Indirāpate
niśāsu cā 'tmānam alaṁ nikuñje |
amandasaṁgītakalāvilāsair
vinodayāmo bhavatā kadā hi || 76

api ca|

apūrvanānārasakeliśālibhir
viceṣṭanais te niśi rāsamaṇḍale |
tribhaṅgino veṇuvimugdhakūjitaiḥ
kadā mano no vilayaṁ sameṣyati || 77

ś r ī K ṛ ṣ ṇ a ḥ |

yātā 'balā vrajaṁ siddhā maye 'mā raṁsyatha kṣapāḥ |
dhairyaṁ kuruta kāminyo na mithyā vyāhṛtaṁ mayā || 78

āgāminyāṁ śaradi veṇuraveṇā 'kārayiṣye |

| iti niṣkrāntā gopakanyāḥ |

---

74c *upala(ṁ)bhya*
74d *puruṣaṁ* (fol. 81Ba) *puṅgava-*
74.3 *samvadha*
74.5 *siddhiṅ gariṣyāmi*
74.8 *vilolālakā* C: *vilaulakā*
76a *indirāpatte*
78a *jātā, mayebhā, kṣipāḥ* = BhāgPur. X.22.27a
78b *vyāhrataṁ*

C125

Kṛṣṇaḥ |

Madhumaṅgala | kve 'dānīṁ latāvalayaṁ yatra devīyātrārthaṁ samāgatā priyā viśrāntā |

Madhumaṅgalaḥ |

deva | nā 'tidūre |

gāyanti ṣaṭpadakulāni latāntareṣu
sīmantinīkusumareṇuvirūṣitāni |
nṛtyanti yatra śikhino vitatordhvapucchā
vātopanītagirinirjharaśīkarāktāḥ || 79

Kṛṣṇaḥ | padāntare gatvā |

aho | idam eva pratibhāti latāsadma |

tatraiva priyayā 'bjaramyaparṇapātre
dattaṁ me dadhi madhuraṁ saroruhākṣyā |
sāśaṅkaṁ sahacara lajjayā vyaloki
niryāṇe kuṭilakaṭākṣavīkṣitena || 80

kva punar adya pūrvavat priyāyāḥ samāgamaḥ | tathā 'pi gantavyam | ucitam eva |

tad evā 'ha |

virahitahṛdayaṁ tayā mamai 'tad
bahir api yāsyati niścitaṁ sajīvam |
yadi padapadavīṁ nirīkṣya (tatra tasyāḥ)
sthirapadavīm upayāti ced varaṁ syāt || 81

padāntare |

aho | suvyakte 'yaṁ priyāyāḥ padapaddhatiḥ prāyaśo dināntaritā |

hemāmbūkṣitadarbhakoṭivilasal- lākṣāṅkamālā 'ntike
sadyaḥkeśavimuktapuṣpapaṭalī- vidyotitālisvanaḥ |
Rādhāyāḥ sakhibhiḥ samāgamavidhiṁ saṁsūcayaty eva me
bāhuḥ sphūrjati dakṣiṇo hi nayanaṁ praspandate śreyase || 82

evaṁ vitarkayan Kṛṣṇo 'ṅgulīyam anveṣamāṇāṁ priyām kuñjāntarāle dūrato dadarśa |

---

78.4 *kvedānnīṁ latāvalaṁya*
78.5 *samāgatā* C: *samātā*
80c *sāsāṅkaṁ, sahacara*: *cara* sec. m. in margine
80d *niryāne*
81b *niścitaṁ* (sec. m.?) in margine; *sajīvaṁ* sec. m. for an illegible word
81c *nirīkṣya yantritaṁsa* but last word (?) deleted
81.2 *padapaddhatiḥ* |
82a *haimāmbu*
82b *vidyotilāli-*
82c *rādhyāyāḥ, nidhim*
82d *sphūryati*

cāmīkarāñcitapaṭāvṛtagātraśobhā
tāṭaṅkaratnakiraṇāvalidīpitāśā |
saṁvīkṣyate saghanakuñjalatāntarāle
Rādhā 'mbudāntarataḍillatike 'va tanvī || 83

K ṛ ṣ ṇ a ḥ |

iyaṁ tu taḍid iva latāsadmani parisphurati śrīVṛṣabhānujā |
paśyāmi tāvat |

sthitvā śṛṇoti |

C126 ś r ī R ā d h ā |

ihai 'va Lalite karād vigalito 'jjvalā mudrikā
viyogabharavepitād amalaratnabaddhodarā |
na sā nayanavartinī bhavati mūrtir udvartinī
Harer bhavati tatkṣaṇād api nirīkṣaṇāt sadmanaḥ || 84

aho | ubhayaviyoginī kathaṁ jīvāmi |

kva sā mugdhamūrtiḥ kiśorākṛter yā
dhṛtā vakṣasā vakṣyati prāgbhavaṁ (me) |
kva sā mudrikā mudritā mudritaṁ me
mano vidrutaṁ mudritaṁ me tanoti || 85

L a l i t ā |

priye | jānāmy aham | śrīKṛṣṇahastagatā prāyaśas te karamudrā |

ś r ī R ā d h ā |

sakhi | kathaṁ vijñātā |

L a l i t ā |

itaḥ prāk tava gṛhāya pratinivṛttāyāḥ paścāt pañjarān nirmuktasārikāvacanaprerito Nandanandanaḥ samāgato yasye 'yam akaluṣitā padapaddhatiḥ pratibhāti | sa eve 'to nītvā gato bhavet | idānīṁ nā 'nyasye 'ha gatiḥ | talpād utthāya vayam eva drutaṁ prāptāḥ smaḥ | kṣaṇaikaṁ viśramyatām | ihaivā 'smān samprāptāḥ sambhāvyā 'gamiṣyati mudritakaraḥ |

---

84c pr. m. *mūrttidūdvarttinī*, sec. m. in margine *ru* for *dū*
84d *takṣaṇād*
85b *dhṛta*: *dh* uncertain; *me* ex coni.
85.2 *hastaṁgatāṁ*?
85.6 *grahāya prat(t)inirarttāyāḥ*
85.10 *samprāptān*

śrīRādhā |

sakhi | yady evaṁ tarhy upaviśyatām | tadartham eva mudrānveṣaṇamiṣeṇa mātaraṁ vijñāpyā 'gatā iti |

upaviṣṭā yathopajoṣaṁ Lalitādayaḥ |

Lalita |

yadī 'hā 'yāti ced vanamālī tadā kiṁ vidheyam |

śrīRādhā |

priyasakhi |

asminn eva puro'nuvartini latā- veśmany apāstātape
saṁveśyā 'limarandapaṅkanivahair ālipya vakṣastaṭīm |
dattvā 'tithyam apīcyapalvalajalaṁ saṁprārthya mudrāṁ tato
gatvā saṁprati sadma sundari puro mātuḥ pradadmo vayam || 86

Lalitā |

vayaṁ tv evaṁ kartum icchāmaḥ |

Kṛṣṇaḥ | svagatam | C127

Lalitā kim api nigūḍhaṁ vaktum icchati | ato mayai 'kākinā śrotavyam iti|

prakāśam |

bho Madhumaṅgala | priyā 'traivā 'gatā | ato 'traivā 'madhyāhnam avasthitiḥ pratibhāti | yadi tava rocate tadā gopātmajaiḥ sthalāntareṣu pravartitān vatsān atrai 'va pravartaya |

Madhumaṅgalaḥ |

yathā 'jñāpayati vayasyaḥ |

| iti niṣkrānto Madhumaṅgalaḥ |

Kṛṣṇas tathaiva karṇaṁ dattvā 'vatasthe |

śrīRādhā |

Lalite | kathaṁ tave 'cchā |

---

85.13 *tadartham ava*
85.15 *yathopayoṣam*
85.17 *yadi.ihāyāti*
86c *samprārthyaṁ*
86.4 *nigūḍha* (new line) *ktum*
86.8 *avasthiti*
86.9 *pravatitān*, *prarvattaya*

L a l i t ā |

asminn eva puro'nuvartini latā- veśmany apāstātape
saṁveśyā 'limarandakuṅkumarasair ānarcya Nandātmajam |
mālāmaṅgalasūtrasaṁdhitakarāṁ prāk preyasīṁ tvām ito
hutvā pāvakam āśu maṅgalaravaiḥ saṁyojayāmo 'munā || 87

ś r ī R ā d h ā | lajjayā paṭena vadanam āvṛtya |

sukhaṁ saṁlāpitā kathaṁ nu sthūlair jalabindubhir no 'bhivarṣayet | gacchāmy aham itaḥ |

L a l i t ā |

bhavatu priye | mudrikāṁ gṛhītvā gaccha vā tiṣṭha vā |

Kṛṣṇo latāvalayam apasārya |

premārdrīkṛtalocanaḥ sarasijaṁ prollālayan pāṇinā
guñjānirmitadāmaruddhahṛdayaḥ kāñcīravālisvanaḥ |
prāpto hṛṣṭatanūruho madhulatām āliṅgituṁ vīkṣyate
nūnaṁ pallavito 'nurāgadalakaiḥ śṛṅgāraśākhī yathā || 88

L a l i t ā |

dayita | samāgamyatāṁ sukham | ativāhitā rātriḥ |

svasty āste jananī yayā 'si vidhṛto bhaṅge ca saṁlālito
yena tvaṁ samayānukūlavasubhis tātena nānāvidhaiḥ |
eṣā te dalitendranīlaśakala- cchāyābhirāmā tanur
nirvyājaṁ tanute sukhaṁ vrajavadhū- vṛndair apāṅgaiḥ śritā || 89

priye Rādhike | gṛhāgatāyā 'tithaye nivedaya pallavāstaraṇam | saṁnivārye 'yaṁ dharmapratibandhikā lajjā |

C128 K ṛ ṣ ṇ a ḥ |

bhavatīnāṁ darśanenai 'va kṛtātithyā vayam iti |

priyayā hastasaṁjñayā niveditāsane tū 'paviṣṭaḥ Kṛṣṇaḥ priyāṁ saṁmukhayati |

saṁmukhībhava kuraṅgalocane
vīkṣituṁ vadanam āgato 'smy aham |
smeramugdhamadhubhāramantharaṁ
gopasārtham apahāya dūrataḥ || 90

---

87.2 *mukhe*, pr. m. *-ābhivarṣayet*, sec. m. *-ābhivarṣet*
87.6 *kṛṣṇaḥ* |
88.2 *dayita*: *ta* corrected to *da*?
89a *bhargeva* (*-ca*)
89d *nivyāñjaṁ*
89.1 *grahāgatāyā*

Lalitā |

iyam api te premarajjuvikarṣitā sakhīsamūham apahāya samāgatā | saṁprati kiṁ cin mātṛtrāsasaṁtrastahṛdayā nayanaprasādaṁ na dhatte |

Kṛṣṇaḥ |

kimiti mātuḥ saṁtrāsaḥ |

ekai 've 'yaṁ padminīpattranetrā
labdhā devā- rādhanātiprayāsaiḥ |
mātus trāsād vepate kiṁ na jāne
candrajyotsnā Rāhusaṁgād ivai 'ṣā || 91

Lalitā |

priya | hyaḥ samāgate 'yam atra karamudrāṁ vismṛtya gatā | tayā riktaṁ pāṇikamalam ālokyo 'ktaṁ mātrā | kenā 'panītā te karān mudrā yā tu mūlyena mudrayati Dhanadasyā 'pi lakṣmīm |

śrīKṛṣṇaṁ saṁkocayituṁ Lalitā priyāvākyam avatārayati |

tadā 'nayā proktam |

Nandagrāmād āgataḥ ko 'pi bālaḥ
khyāto yo 'yaṁ navyagavyāpahārī |
khinnāyā me mārgataḥ kuñjamūle
mātar hastāt tena nītā hi mudrā || 92

mātā |

tadā tvayā cauraḥ kimiti saṁnidhīkṛtaḥ | vatse | svabhāvo dustyajaḥ prāṇinām |

bālye 'yaṁ tanaye gṛhe yuvatibhiś cauryāya rātrau divā
dṛṣṭaḥ steyavidhānavid dhi bahuśo mukto gṛhīto 'pi ca |
mātrā tu prasabhaṁ dhṛto raśanayā kaṣṭena gomāyukas
tarvor utpatito nirūpya ca tanū- bhītiṁ parām ādiśat || 93

putri | vismṛtyā 'pi na kartavyaś caurasya saṁnidhiḥ | mudrāṁ tu C129
coritāṁ Nando 'pi dhārayituṁ na śaknoti | ko 'pi gopātmaja ito gatvā Nandāya putrakṛtyaṁ nivedya mudrikām ānayiṣyati | vatse | mo 'dvignā bhava | mudrā kva yāsyati Kṛṣṇagṛhītā cet |

---

90.6 pr. m. *mātutsaṁtrāsaḥ*, sec. m. *mātuḥ*
91b *ladhvā*
91d *jjyotsnā*
91.3-4 *karān mudrā* C: *karāmudrā*
91.5 *śrīkṛṣṇaṁ* |
91.5 *priyā* (new line) *kyama*(*va* sec. m. in margine)
92c *kuñjapūle*
92.1 *cauraḥ* C: *cauḥ*, *svabhāvo*(*ṁ*?)
93c *praśabhaṁ*, *rasanayā*
93d *bhītiṁ*: *tiṁ* sec. m. in margine
93.1 *cairasya*
93.4 pr. m. *modhunna*, sec. m. *dvi* for *dhu*

Kṛṣṇaḥ | gopātmajapreṣaṇaṁ niśamya socchvāsam | sakhi | mahānarthaḥ saṁpāditaḥ priyayā | hatāśo 'haṁ jāto 'smi |

Lalitā |
kā te parāstā priyāśā |

Kṛṣṇaḥ |
na vaktuṁ śakyate samakṣaṁ priyāyāḥ |

Lalitā |
priya | mām eva vada | nā 'śāhānir bhaviṣyati |

Kṛṣṇaḥ |
priye | karṇe śrūyatām |

Lalitā tathaiva karoti |

Kṛṣṇaḥ |
hyaḥ pitrā 'ham uktaḥ | putra | gṛhād anyatra kvā 'pi na gantavyam | goparājasya sadmani tava vivāhavārttā pravartate | tasya cārāḥ pracaranti | mayo 'ktam | tāta | bhavatu | na gantavyam | yadi tu Rādhayā 'haṁ steyakṛd ukto mātre tadā tiṣṭhatu cāraśatair api praśaṁsanam | kathaṁ māṁ cauram āptavacanād avagatya kanyāṁ dāsyati | tāto Nandas tu māṁ atitarāṁ saṁtrāsayiṣyati | ato 'haṁ Lalite gṛhād api hatāśo 'smi |

Lalitā |
priya | aṅgulīyakaṁ tvayā prāptaṁ na vā | yadi tu prāptaṁ tadā niḥśaṅkaṁ tvayā deyam | vivāhas tu mame 'ti kāryo Bhānor eva | na cet kalaṅkas tu jāta eva mithyābhiśāparūpaḥ |

Kṛṣṇaḥ |
Lalite | na mayā coritā priyāyā mudrā kiṁ tu sārikāvākyaprerito 'ham ihā 'gatya khinnāṁ bhuvi patitāṁ priyām iva mudrām adrākṣam | tayai 'va mayā vakṣasi nihitayā rātrir ativāhitā | idānīṁ yady ahaṁ dadāmi punaś ca priyāsaṁgamo na syāt tadā 'haṁ gatajīvita eva syām | atho yatho 'padiśati bhavatī |

---

93.6 *mahā'narthaḥ, hatāso*
93.8 *priyāsā*
93.12 *nāsāhānir*
93.13 *laṣṇaḥ*
93.17 *jhaḥ, grahād*
93.18 *sadmavitava*
93.19 *carāṣ, naṅgantavyam*
93.23 *hatāso*
93.24 *lālitā*
93.25 *priyāṅgu | līyakan* (single daṇḍa)
93.26 *mayeti* (or *mayo te*?), *bhonor*
93.27 *ābhiśāpu*
93.30 *khinno*

Lalitā | C130

sarito gatir asti kā 'pi vā 'nyā
jaladher ambudharāc ca cātakasya |
madhupasya madhor vanān mṛgīṇāṁ
bhavato nā 'sti gatiḥ priya priyāyāḥ || 94

Kṛṣṇaḥ |

yadi priyā mātṛvacanān māṁ na jahyāt tadā 'ṅgulīyaṁ prayacchāmī 'ti | praṣṭavyā priye 'ti |

Lalitā | śrīRādhāntikam |

priye Rādhike | mātṛvacanād yady asyā 'nādaraṁ kuryās tadā 'yam atisnigdho janas tvadvirahādhimūlikāṁ mudrikāṁ dātuṁ ne 'cchati |

śrīRādhā |

ādhūtā 'pi vanāntare nanu latā tanvaṅgi vātyāgatair
ātmānaṁ virahayya pādapabhujāt kiṁ vartate dūrataḥ |
kiṁ vā sāgaragāminī suranadī ruddhā himānīcayaiś
cañcattoyataraṅgabāhulatayā no 'paiti vārāṁ nidhim || 95

Kṛṣṇaḥ |

priye |

mālinyaṁ tyaja bandhujīvarucira- snigdhādhare candraka-
kṣodasmerasudhātatiṁ vitaraya bhrūvallim āsphālaya |
mudre 'yaṁ tava locanābjamukulaṁ bhindyād amandadyubhis
tan me locanakhañjarīṭayugalaṁ puṣṇātu satkeśaraiḥ || 96

śrīRādhā | bhagavadvakṣaḥsthalāśleṣiṇīṁ mudrām ādāya paṭāntare samāśliṣati vāgvaidagdhyena |

matpāṇipallavam apohya gatā 'tikaṣṭaṁ
mudre sthitā 'si parasadmani yan niśāyām |
mā 'sūyituṁ tad alam arhasi mā 'tra daivaṁ
hetuḥ samāgamaviyogavidhau na cā 'nyaḥ || 97

tadā 'ticaturā Lalitā tayoḥ premanirbandhaṁ jñātvā gāndharveṇa vidhinā vivāhaṁ nāṭayati |

---

94b fol. 85b from *-budharāc* to 94.7 *śrīrādhā* crossed out, then continues with 93.21 *vagatya*
94.2 *mātrivacanān*, *prayachamīti*, *dṛṣtavyā* (all on 85b and 86a)
95a *vannātare*, *lātātanvagi*; read *āgāmair*?
95d *cañcacattoyataraṅka-*
96b *choda-*, *bhrūrallim*
96c *lovanā*
96.2 *vaidagdhena*
97d *nanyaḥ*, sec. m. in margine *cā*

ābadhyā 'mbujatoraṇasrajam atho pattrair nalinyāś ciraṁ
kṛtvā maṅgalamaṇḍapaṁ sahacarīgītaiḥ samunnāditam |
hutvā manmathapāvake rasakathāsaṁjalpamantrākṣarais
tanvī saṁgamayāṁcakāra Lalitā pāṇigrahe kautukāt || 98

C131 vivāhaṁ kṛtvā pallavatalpe saṁviṣṭayor vadhūvarayor nīrājanāya samāgatāḥ pañca sumaṅgalyo nīrājayāmāsuḥ | saṁphullamālatīkusumākṣataiḥ samabhivarṣya paṅkajamakarandabindubhyāṁ pītanīlābhyāṁ bhālayos tilakaṁ dattvā maṇimudrikākiraṇadīpadīptyā nīrājayantya āśīrbhir yojayāmāsuḥ | tathā hi |

pāyād ambhodhikanyā kṛtakamalakarā kā 'pi dāmpatyam ambā
līlāvicchedahāniṁ janayatu girijā patyur ardhāṅgasaṁgā |
ānandodrekavallīṁ prathayatu nitarāṁ Bhāratī vāṁ analpaṁ
kāmaṁ kalpāntam āyuḥ kalayatu bhavator ādidevo Murāriḥ || 99

K ṛ ṣ ṇ a ḥ | samavāptamanorathaḥ | svagatam |
mayā Madhumaṅgalo vayasyākāraṇāya niyukta āyāsyati | tāvad ahaṁ priyāṁ prasthāpayāmi |
prakāśam |
Lalite | saṁprati Madhumaṅgalādayaḥ samāyāsyanti | ata ito 'pasaraṇam eva śreyo bhavatīnām |

L a l i t ā |
ramaṇa | tvayā 'ṅkurīkṛto 'yaṁ navānurāgaḥ | sa ca viyogāgninā yathā śuṣko na bhavet tathā vidheyam iti |

vāraṁ vāraṁ vāksudhāsekayogād
ānītā 'ntar lolanetrālavālaiḥ |
kiṁ vaktavyaṁ kiṁ na jānāsi sarvam
evaṁ vyuptā vardhate premavallī || 100

saṁdhyāyāṁ yathā punaḥ priyāsaṁgamo bhavet tathā kartavyam iti |

| niṣkrāntā saLalitā Rādhā |

Kṛṣṇo 'pi saṁprāptair Madhumaṅgalādibhir vihṛtya pratinivṛtto niveśāya |

| iti niṣkrāntāḥ |

|| i t i c a t u r t h o 'ṅ k a ḥ ||

98a *sṛjam* (sec. m.)
98b *gītaiḥ* C: *gīmaiḥ*, *samannāditam*
98d *kautu*, *kāt* in margine
98.4 *dīp(tí?)*, *ptyā* sec. m. in margine
99a *kannyā*, *dāmpatyabha*
99c *nitarābh bhāratī*
99d *āpuṣ*, *ādidevo* C: *ādivo*
99.2 *maṅgale viya-* (or *piya-*), *niyuktaḥ* |
99.5 *sanprati*
99.8 fol. 87b *ākurīkṛto(na)yānurāgaḥ* (*na* in margine), 87a (after 98.4 *kiraṇadī/rī*) *kṛtoyannavānurāgaḥ* (crossed out)
100a *vāksudha*
100b *āṅītā* C: *ānīlā*
100c *ko na jānāti* C: *kā na jānāsi*
100.1 *sandhyāyā*
100.3 *pratinivartto*

|| praveśakaḥ ||

tataḥ praviśati L a l i t ā | socchvāsam |

aho | mayā pratibodhito bahuśo Mādhavaḥ | iyam atimañjulalanā ciraviraheṇa na khedanīyā | saṁprati sā tu |

dattvā mātre mudrikām atyudārāṁ
līlāsthānaṁ saṁgatā sāśrunetrā |
vrīḍākrāntā nā 'dhimūlaṁ gurubhyo
brūte sūte saṁśayānāṁ prarohān || 1

kutrā 'ham adya pitṛsadmani saṁniviṣṭam āptavargair gṛhītapārśvaṁ C132
Kṛṣṇaṁ paśyāmi |

parikramya |

goṣṭhadvāri vinidramallimalaye śītāṁśuśuddhāntare
mandaṁ mugdhamilindakūjitakale sā 'paśyad ārād dHarim |
cintottambhitanetrayugyam atula- śvāsoṣmaṇā bhūyasā
svacchādarśakapolamaṇḍalam alaṁ pramlānayantaṁ muhuḥ || 2

nivedayāmi priyāvṛttāntam |

ity upasasāra |

viphalīkaroṣi rātriṁ kiṁ tāvan mallikājāle |
māle 'va mallikāyās tāmyati Rādhā nivāse sve || 3

K ṛ ṣ ṇ a ḥ | sasaṁbhramam |

kve 'yam akasmāt saṁviśati Rādhe 'ti varṇāvalī karṇayor iti |
aho |

manmathasāyakabhinnaṁ ko māṁ saṁjīvinīprāyam |
Hanumān iva Dāśarathiṁ Rādhāsiddhauṣadhaṁ dhatte || 4

L a l i t ā | nirgatya |

kiṁ vismṛto 'si |

tava kelikañjalubdhā Rādhāhaṁsī kathaṁ kānta |
jīved ihai 'rakābhiḥ śaṅkhakulair ākule sarasi || 5

---

0.3 *mādhava iyam*, *lalanā* C: *lalyūtā?*
1c *vrī* (new line) *krāntā*
2b *kūjina* or *kūjita*, *i* deleted (?)
2c *-otaṁbhita*, pr. m. *svāsāṣmanā?*, sec. m. *svāsoṣmanā*
2.2 *upasasārā*
3a *kiṁ* C: *ki*
3.1 *vvarṇāvalī*
4a *sāyika*, *mā*
4b *datte*

K ṛ ṣ ṇ a ḥ |

Lalite | tādṛśe sarasi kathaṁ mama kelikañjollāsaḥ |

L a l i t ā |

deva | kām api yuktiṁ kṛtvā 'gatā 'smi yenā 'jñāta eva bhavān sthāsyati | mayo 'ktaṁ Kīrtyādigurujanapurataḥ | mātaḥ |

kā 'pi kiśorī militā puṣpārthaṁ tv āgatā 'raṇye
Nandagrāmād ekā gopakumārī vimugdhāṅgī || 6

api ca |

nīlotpaladalarucirā līlālolekṣaṇā tanvī |
citrālekhyavidagdhā vīṇāsaṁlāpinī kāntā || 7
vaṁśīvādanacaturā gītakalākovidā nūnam |
sāyam ihe 'ṣyati mugdhā Rādhāpremṇā niyantritā nitarām || 8

tadā devyo 'ktam | Lalite | pradarśanīyā sā naḥ samāgatā | evaṁ samayaṁ kṛtvā 'gatā 'smi tāvad aham | priya | vanitāveṣaṁ vidhāya yatra tava vihāralīlāhṛdayā Rādhā 'sti tatra gamyatām iti |

C133 ś r ī K ṛ ṣ ṇ a ḥ |

yathā nirdiśati bhavatī |

paṭāntaritaḥ kṣaṇāntare viracitavanitāveṣo vinirgataḥ Kṛṣṇaḥ |

tathā hi |

bhrāmyadbhṛṅgakulāttasārakabarī- bhāreṇa pādaspṛśā
Kālindījalarūḍhasatkuvalaya- śreṇītiraskāriṇī |
nāsāgrollasadacchamauktikagalad- dīptyā 'dharālambayā
śobhāsindhusudhāktavidrumadala- droṇīm iva spardhate || 9

api ca |

ke 'yaṁ śyāmā pītaśāṭīṁ vasānā
saṁtanvānā kāmapūrvāṅgaśobhām |
Meror haimī 'vo 'nnatā kā 'pi bhūmiḥ
kāntiśreṇīṁ gāruḍānāṁ maṇīnām || 10

Kṛṣṇamāyāvimohitā L a l i t ā | ārād āgatāṁ pṛcchati |

ayi sundari | godohārtham ākārayitum āgatāṁ mām iha sthāpyā 'ntargato Gopālas tvayā dṛṣṭaḥ |

---

5.4 *bhavāṁś*
5.5 *puruto*
7b *saṁllāpinī*
8b *niyantṛtā*
8.2 *āgatāsmi*: *tā* sec. m. in margine, *aṁham*, *veṣem vidhāya*
8.3 *līlā* C: *lī* (new line) *vva* (?)
9a *bhraṅga*
9c *galadīptyā*
9d *viduma* or *vidruma*, *viddrama*
10a *vasanā*
10c *mairor*
10.2 *sthāpyaṁntargato*

K ṛ ṣ ṇ a ḥ |

ayi mātaḥ | kathaṁ pratyeṣi kitavaśiromaṇim enam | eṣa cai 'kato viyojayati saṁgamayaty anyatra cā 'tmānam | aham api tasyaivā 'nveṣaṇāya pravṛttā 'smi |

L a l i t ā |

sakhi | tvaṁ kā 'si | kadā vañcitā 'si tvam api kathaṁ ca |

K ṛ ṣ ṇ a ḥ |

ahaṁ tv atrai 'va nivasāmi | tadrūpākṛṣṭacittatayā saṁprārthito mām uktavān | Rādhāpreṣitāṁ sahacarīṁ nivartyā 'gamiṣyāmi | iti nirgataḥ | tvaṁ kā 'si |

L a l i t ā |

saivā 'haṁ sakhi | āvābhyāṁ samavedanābhyām anveṣaṇīyaḥ |

u b h e | anveṣaṇāya pravṛtte | padāntare sthitvā |

re re Nandakiśora kām api diśaṁ saṁbhāvya saṁtiṣṭhase
rūpaṁ yauvanavaibhavaṁ vidhikṛtaṁ tvayy eva lokottaram |
kiṁ nau saṁgatayoḥ pralobhya vacasā pādāravindāntike
tyaktuṁ nā 'rhasi picchapicchalamukha- cchāyāṁ puro darśaya || 11

evaṁ saṁbaddhabāhulatike mallimālatīsevantinīcampakabakulakadambāmrapārijātacandanādiśākhino vilokayantyau jagmatuḥ |

K ṛ ṣ ṇ a ḥ | C134

sakhi | tvayā kutrā 'nītā 'smi | apūrve 'yaṁ bhūmiḥ pratibhāti | na milito 'trā 'pi vanamālī | tvāṁ tyaktum asamarthām api mām ājñāpaya gṛhāya | sa tu prāyaśaḥ kayā 'py anyayā pralobhito mādhukarīṁ kartuṁ gato bhaviṣyati | punaś cā 'vayoḥ saṁgo bhavatu |

L a l i t ā |

itthaṁ te nu kathaṁ bhaven matir iyaṁ tadgrāmavāso yataḥ
saṁtyaktā 'samaye dayāvirahiṇā yenā 'nyasaṁcāriṇā |
gantuṁ ce 'cchasi māṁ vihāya capale yat prāhur agresarā
maitrīṁ saptapadīṁ hitāṁ nayavidaḥ prāṇaiḥ priyair nā 'tyaguḥ || 12

10.5 *eṣaś caikato*
10.6 *vātmānam*
10.7 *pravarttā*
10.11 *cittatayā*: second *ta* sec. m.
10.12 *āgamiṣyāmīti*
10.15 *anveṣaṇīyaḥ*
10.16 *ubhe nveṣaṇāya pravartte*
11d *cchayāṁ*
11.1 *mallimālattī*
11.2 *vilokayantyo*
11.6 *grahāya*
12d *prāṇaippriyaiḥ*

Kṛṣṇaḥ |

priye | sā te gauḥ kutra yasyā dohanāya Kṛṣṇam ākāṅkṣasi | idam eva te kāryaṁ mayai 'va vidheyam |

Lalitā | svagatam |

sa eva tu | na māṁ pratārayati svamāyayā | paśyāmi tāvad enām |

vaktraṁ cāru nirīkṣya candrakiraṇair āsvāditaṁ nā 'dhyagān
mṛdvīṁ bāhulatāṁ vilokya hṛdayaṁ naisargikaṁ co 'nnatam |
paścād vīkṣya paṭāntarīkṛtam atho veṇuṁ jahāsā 'ruṇā-
pāṅgair lolavilocanair hi vidito dhūrtā 'dhunā sthīyatām || 13

Kṛṣṇaḥ |

Lalite | kenā 'pi yathā 'haṁ vidito na syāṁ tathā kartavyam iti |

Lalitā |

tvam evā 'tmānaṁ mā pratyakṣīkuru | mayai 'kadā vijñāto 'si vaṁśo 'nubhūto 'pi |

padāntare |

samprāpte 'yaṁ Vṛṣabhānvavaniḥ |

paṭam apasārya |

atyuttuṅganagendraśekharagataṁ sphūrjatpatākāñcalaṁ
kūjatkaṅkaṇakiṅkiṇīkalarava- vyāghuṣṭamadhyaṁ mahat |
Bhānoḥ sadma gavākṣanirmitalasad- dīpāvalīśobhitaṁ
śrīRādhāsakhikeligītahṛdayā- nandāṅkurodbhāvanam || 14

tataḥ praviṣṭā sakhībhiḥ saha śrīRādhā |

Lalite | kva vilambitā 'si |

C135 Lalitā |

priye | tava kelipūrtaye puṣpāharaṇārthaṁ vāṭikāyāṁ gatā | tatrai 'kā kā 'pi gopakanyā militā tava līlārasānubhavāye 'ho 'pasthitā |

Rādhā |

kvā 'sti | samānaya |

---

12.2 *gau, ākākṣasi*
12.4 *svagatāṁ*
13a *canda, āsvān, dita* in margine
13b *cānnantam* (*cā* uncertain)
13cd *āruṇāṁ(?)pāṁgaiḥr, dhūrto*
13.4 *mayā kadā*
13.8 *apasārya* C: *asāryya*
14a *śeṣara, sphūryat*
14d *hṛdayāṁ(?)naṁndāṁṅkurādbhovanaṁ*

Lalitā tathe 'ti praveśayāmāsa |

dhammillodgatamālatībhir avanīṁ saṁpūjayantī 'va sā
kāñcīmañjumarālasiñjitasukhair āpūrayantī diśaḥ |
mandasmerasudhābhisārasalilaiḥ prollāsayantī dṛśo
naivā 'ntaḥpuracāriṇī samabhavat kiṁ tu praviṣṭā manaḥ || 15

(Rādhā) | dūrād evo 'tthāya | svāgatam iti bruvāṇā svāsane niveśayāmāsa | priye |

pūrvaṁ naiva vilokitā 'kṣimadhupair naivo 'pabhuktā punaḥ
śrotraiḥ sundari te 'ṅgakalpalatikā- kīrtir janair bodhitā |
sadyas tvaṁ tu tathāpi me tvarayasi prollāsya hṛddostaṭīm
āśleṣṭuṁ jaladher ivā 'mbulaharīṁ jyotsnā śaśāṅkasya hi || 16

bāhubhyāṁ parasparaṁ samāśliṣyo 'paviviśatuḥ |

śrīRādhā |

kām āśām avalambya tiṣṭhati pitur grāmas tavā 'nindite
kasyāḥ kukṣisudhābdhinirgatam idaṁ saubhāgyaratnaṁ vapuḥ |
nāmnā kena nirasyate pravadatāṁ pāpaugha ārdraḥ priye
nūnaṁ naḥ sukṛtaṁ kim apy atisuraṁ gatye 'ha saṁsūcyate || 17

śrī(Rādhā)sakhī |

Śyāme 'ti pravadanti māṁ priyatame Nandīśvaro me jani-
grāmaḥ Premalate 'ti nāma jananī tāto 'bhilāṣābhidhaḥ |
saṁprāptā navarūpavaibhavaguṇa- grāmān samākarṇya te
saṁkrītā 'smi kayā 'pi bhāmini bhavat- sauśīlyapaṇyaśriyā || 18

śrīRādhā |

sakhi | pratyaham ihaivā 'gatya yathāsukham apūrvābhiḥ krīḍābhiś cekrīḍyasva |

etan me sakhi sadmasīmni vilasat- kāsāram atyujjvalaṁ C136
paśye 'ndīvaralocane hi purataḥ suptāravindānanam |
kāśmīrīrasarañjitāmbukiraṇair unnidrasatkairavaṁ
nv ardhaproṣitabhartṛkaṁ puram iva preṣṭhoditaṁ tv ekataḥ || 19

---

14.8 *tatheti*
15c *pollāsayantī*
15d *puraścāriṇī*
15.1 *othāya* (cf. 2c, 29a)
16a *ākṣa*
16c *had-*
16d *āśliṣṭuñ*, *yotsnā*
17a *āsām*, *ānindite*? C: *ānandite*
17b *sudhādhvi*
17c *ādraḥ*, cf. 36b
17d *atisuram*: marginal gloss (sec. m.) *devātiga*
17.1 *śrīsakhī*
18d *paṇya* C: *panya*
19c *kāsmīrī*, *rañjitāmbu* C: *rañcitāvū*

eṣā candramayūkharañjitalatā- satpallavālī priye
yacchantī 'va vibhāti bhāsvaramaṇi- vrātān anekaprabhān |
etat puṣkariṇītaṭopavilasat- karpūrapāṁsūcchrayaṁ
līlāyai nanu karṣati pratidiśaṁ cetas tvayo 'tkaṇṭhitam || 20

Śyāmāsakhī |

mayā tu vicintyai 'tad ihā 'gatam | tathā hi |

eṣā Rādhā rādhayaty arthajātam
arthai rāddhā tv āśritānāṁ maye 'tā |
ko 'smiṁl loke sarvakāmo 'lpasāraṁ
hitvā kalpaṁ kalpavallīm upaiti || 21

śrīRādhā |

Lalite | aticaturā Śyāmā bhāmā |

Lalitā |

priye |

kāvyālāpasudhāsarin nirupamā līlāmbhasāṁ vāpikā
saujanyādiguṇaikaśevadhir alaṁ saṁgītasīmāvaniḥ |
premāmbhodhivihāraramyamakarī trailokyasaṁjīvinī
vidyā vārijalocane nipuṇatā ratnaughamañjūṣikā || 22

śrīRādhā |

priye | me prahelikāṁ vimṛśa | tathā hi |

hīnasāro 'pi sāraṅgaḥ śṛṅgahīno 'ñjanaprabhaḥ |
jānāsi tṛṣitaḥ kasmāt payo nai 'ti śikhādharam || 23

Śyāmāsakhī |

nakṣatram anunā muktam akhecaram anuttamam |
kasmān no 'paiti vāmoru candrakānanam āgatam || 24

Rādhā | samīpe parito vilokayāmāsa |

āvāṁ ◡ – ◡◡◡ – ◡◡ taṁ kṛśāṅgi
paśyāmi candrakadharaṁ puruṣaṁ striyaṁ vā |

---

20a *mayūṣa*
20b *vratān*
20c *kapūrapāṁśūchūyaṁ* (cf. VI.11c)
20.2 *ihāgāram?*
21b *mayetā* L: *mayai 'ṣā?*
21d *hitvā kalpaṁ* C: *hitvo kalpāṁ*
22b *sevadhir*
23a *hīnasāro*: marginal gloss *kṛṣaḥ sāraḥ sāreṇa hīnaḥ sāraśabdena rahitaḥ san kṛṣṇa ity avaśiṣyate*
23b *śikhādharam*: marginal gloss *śikhāyām agrabhāge adharaśabdo yasya tat payaḥ payodhara(ḥ?) bharati taṁ* (C: *payodharābharahi(?)tam*). Something after *payodhara* got lost when the bookbinder cut off the edge of the leaf.

Śyāmā | C137

yāvan na paśyasi kathaṁ vada tāvad eṣa
tṛḍbādhito 'pi punar eti payaḥ puroktam || 25

śrīRādhā |

sakhi | dehi me samāliṅganam | candrakadharaṁ jānāsi |

Śyāmā | samāliṅgya |

ekagrāmanivāsinī punar iyaṁ Nandājirāndolinī
jānīyāṁ na kathaṁ vimugdhavanitā- hṛttāpasaṁcāriṇam |
tenaivā 'ham apūrvarūparacanā- saṁbodhitā te 'ntikaṁ
saṁprāptā 'smi varoru muñca kapaṭā- kūṭaṁ sakhīnāṁ puraḥ || 26

api ca |

sakhi tava bāhulatābhiḥ śiśirīkṛtam āturaṁ gātram |
dyudhunītaralataraṅgair usrair iva tāpitaṁ pulinam || 27

sakhi | mām ājñāpaya | kim api te hitam |

śrīRādhā |

kim apy ālekhyaṁ viracaya |

rātrir gamiṣyati bhavadvacanopacāraiḥ
saṁvīkṣitena tava rūpanidheḥ priyāyāḥ |
prātaḥ kathaṁ virahitena hṛdā subhāvyaṁ
bāle samālikha nijānukṛtiṁ sukhāya || 28

Śyāmā sakhyā samānītalekhasaṁbhārais tāvad ātmavallabhāṁ śrīRādhāṁ vyalikhat |

śrīRādhā |

sakhi | kiṁ likhasy ātmānukṛtiṁ vihāya |

Śyāmā |

tvayā pratibodhitayā mayā cintitam | mamā 'pi priyāviyoge divā kālanirgamo bhaviṣyati | ato mayā |

tvatsaundaryapayonidheḥ sakhi mayā netrotsavāyo 'ddhṛtaṁ
†pattrā atra mukhe niveśya sadaye yāvatpunardarśanam |

---

25a-27a *āvāṁ - sakhi tava*: the text of V.25 and 26 in the margin of fol. 102a is partly lost. The lacuna in 25a is due to a corner of the leaf having been torn off.
25a *tāvar(?)eṣa*
25.2 ...*ha* (traces of *d* and *i*) *me samāliṅganam*, *caṁdaka*
26b *yānīyāṁ*, *va(-)i* (new line) (traces of *tā*) *hṛ(tā)pa*
26c *saṁbodhito*
27.3 *vicaya*
28.4 *likhasi* |
28.7 *bhaviṣyaty ato*
29a *odhṛtaṁ*
29b *patrāṁ*, but *m* deleted, *sadaye* C: *sudaye*

matve 'daṁ guṇabhūtayā surasudhā- saṁspardhi rūpāmṛtaṁ
nirvyājaṁ kila Gokuleśvarasuto yatprāptaye muhyati || 29

ity uktvā punar ātmānam alikhat | tathā hi |

maulau mañjuśikhaṇḍipicchanicayaṁ vyālolanetrāmbujaṁ
snigdhasmeravibhūṣitādharapuṭaṁ sācīkṛtāṅgatrayam |
oṣṭhāveśitaveṇum utpaladala- śreṇīm urasy udgalad-
gātraśrījitamanmathaṁ ca phalake svātmānam āropayat || 30

C138 śrīRādhā | citraphalakam avalokya | svagatam |
aho | Kṛṣṇa eva vanitāveṣeṇa tu nā 'gataḥ prāyaḥ | sa eva |

Lalitāntike prakāśam |

paśya paśya sakhi Nandanandano
bhāti me yuvativeṣam udvahan |
nā 'paro vigatakarmasaṁśrayaṁ
gātram arhati guṇatrayottaram || 31

api ca |

sudhābdher niryāto yadi bhavati koṭīndunivahaḥ
kalaṅkān nirmukto 'py apagatakuhūkroḍanilayaḥ |
sadā Rākākrānto yugapad udito 'nantakalabhaḥ
kim asyāṁ samprāpto jagati jagadāhlādakavidhim || 32

Lalitā |
priye | bhāti tu tathaiva yathā nirdiśati bhavatī | kṣaṇāntare svayam eva sarvaṁ vyaktībhaviṣyati | alaṁ saṁdehena |

tāvad gṛhakṛtyān nivṛttā svāṅgaṇagatā vrajeśvarī Kīrtir devī putrikāpremanibaddhahṛdayā Rādhām ākārayati |

Rādhe bālamṛṇālakomalabhuje susnigdhalolālake
mugdhe ketakapattragātralatike lāvaṇyapāthonidhe |
vatse khelasi kutra candracaraṇair āsvāditā 'ntargṛhe
mātrā sākam upetya śeṣarajanī- bhāgaḥ sukhaṁ nīyatām || 33

29c *guṇabhūtayā*: marginal gloss (sec. m.) *rajjurū(pa)*
29d *yatprāptaye*: marginal gloss (sec. m.) *yasya rūpāmṛtasya*
30c *oṣṭā*, *atpaladalaśraṇīm*
30.1 *svagataṁ*: sec. m. in margine
31d *guṇotrayo-*
32a *sudhādhver*
32c *sadā* C: *madā*?, *anantakalabhaḥ*: marginal gloss (sec. m.) *anaṁtābhi(ḥ) kalābhir bhātīti tathā*
32d *asyāḥ*
32.3 *sarvamyaktī*
32.4 *nivṛttā(ṁ?)*
32.5 *hṛdaye | rādhām ākārayati rādhe*
33a *mṛnāla*
33b *lāvanya*

śrīRādhā |

sakhi | ambā samāgatā | citraphalakam ācchādyatām |

Śyāmāsakhī tathaiva karoti |

tataḥ praviśati yathānirdiṣṭā Kīrtiḥ | tathā hi |

tāṭaṅkatāṇḍavitagaṇḍataṭī taḍidvad
vañcatpaṭī kaṭitaṭīkṛtamekhalābhā |
premāśrulocanapuṭīsupaṭīrapaṅka-
liptāpayodharaghaṭī prakaṭībabhūva || 34

śrīKīrtiḥ |

vatse | śrutaṁ mayā | kā 'pi gopakanyā Nandanagarād upasthitā | māṁ pradarśaya |

Śyāmāsakhī lajjayā vadanāravindam āvṛṇvānā 'vatasthe |

Lalitā tu candrakavartiśalākayā darśayati |

Kīrtiḥ | vilokya mukhapaṭam apasārya citraphalakaṁ gṛhītvā | C139

eṣā rūpasaridvarā sakhi kutaḥ prāptā manovārano
dhāvaṁ dhāvam anekakarmasu muhuḥ khinno 'tra śāntiṁ gataḥ |
netrāmbhojavahāṁ sulolakabarī- śaivālamālodayāṁ
saṁvīkṣyā 'śu mame 'kṣaṇorumakarī pātuṁ samutsarpati || 35

Rādhe putri | viśrāmaya tāvad atithisatkāraiḥ |

Lalitā |

mātaḥ | iyaṁ Yaśodāyāḥ sakhītanayā puṣpārtham āgatā saṁprati śrīRādhāmaitrīsaṁpādanāyo 'pasthitā | yadi te rocate pāñcālikālīlāṁ kartum ākāṅkṣati |

Kīrtiḥ | netrayor vārileśaṁ babhāra |

sakhi Lalite | kim atisaṁkucati gātraputake praviṣṭā |

niḥśaṅkaṁ nanu mānasotpalatatau haṁsīva vallīṣv iva
protphullāsu ca ṣaṭpadī tu hariṇī rodhaḥsv ivā 'rdrāṅkuraiḥ |
siñcantī 'va sudhābhir antaragṛhaṁ candraprabhe 'va smitair
līlābhir navapallavair iva latā khelatv iyaṁ Rādhayā || 36

---

34b *vraṁñcat?*: hardly legible (*vaṁdvajvat*, corrected to *vavraṁñcat?*). C reads *rañcat*.
34c *premāśu*
34d *pragaṭī*
34.6 *citrakaphalakaṁ*
35b *dhāvan dhāvan dhāvam*
35.1 *rodhe, athiti*
35.4 *līlā*
35.5 *ākāṁcchati*
35.7 *atisaṁkucatī*: *saṁ* doubtful; it looks like *rāddha*, with *rā* either crossed out or changed into *saṁ*, and *ddha* replaced by *ku* (sec. m. in margine).
36b *ādrā*
36c *canda* (cf. 13a), sec. m. in margine *dra*

L a l i t ā |

mātaḥ | netrayor jalaṁ kimity āviḥkaroṣi |

K ī r t i ḥ |

bālye gauri Yaśodayā 'ham aniśaṁ cikrīḍa mātur gṛhe
krīḍābhir bhavatī 'va Bhānusutayā saṁpāditaṁ yat sukham |
tan me vāri vilocanān niragamat saṁvīkṣaṇād vaḥ priye
vārdheḥ kūlam atītya candrakiraṇaih protsāhitasye 'va hi || 37

tava darśanena mayā 'dya priyasakhī Yaśodaivā 'nubhūtā | māṁ samāśliṣa |

bāhubhyāṁ Śyāmāṁ tāvad āśleṣāyā 'cakarṣa | ākarṣitāyā abhyupāyāṅke gopitaṁ citraphalakaṁ papāta | āśleṣān nivṛttā K ī r t i r bhuvi patitam ālokyā 'dāya vilokayati |

aho | kasye 'yaṁ pratikṛtiḥ |

vahantī nīlābja- dyutimadhurimāṇaṁ śubhatanau
vitanvānā keki- cchadapaṭalapāṭīṁ śirasi ca |
vivṛṇvānā hy antar- madanamadabādhāṁ yuvatiṣu
smitodrekaiḥ sācī- kṛtavapuṣi vaṁśīṁ vidadhatī || 38

Lalite | kim anayā nirmitam uta naisargikam |

L a l i t ā |

mātaḥ | asyā eva cāturyam aṅgulīpallavānām iti |

C140 Kīrtiḥ Śyāmāpāṇipallavam ādāya cucumba | svahastān navaratnakhacitāṁ mudrikām uttāryā 'ṅgulidale yojayituṁ pravṛttā | tām ananukūlām ālokya śuśoca |

ś r ī R ā d h ā |

mātaḥ | kiṁ śocasi |

K ī r t i ḥ |

putri |

saṁprītā tanutarapāṇipadmam asyā
vāñchāmi svajanahite vibhūṣaṇena |

---

36.2 *mātar netrayor*
37a *aniśāṁñ, mātu grahe*
37.3 *āśleṣāya cakarṣa, ākārṣatāyā*
37.4 pr. m. *abhyupāyāṁṅ ˇkopitaṁ*, sec. m. in margine *gego*, *nivarttā*
38a *nīlājva*
38b *vitanvā* (sec. m. *tī*); *sirasi*
38c *hy antar*: *hy* sec. m. in margine
38.1 *ki|manayā* (single daṇḍa between *ki* and *ma*)
38.3 *mātar asyā*
38.4 *khaṣitām* (*ghaṭitām* coni. C.)
38.5 *pravarttā*

saṁyoktuṁ katham atipīvarāṅgulīyam etat
tanvaṅgyāḥ sapadi vibhūṣayen madīyam || 39

**śrīRādhā** |

amba | madīyam aṅgulīyam asyā aṅgulyā anukūlaṁ bhāti | pradīyatām |

iti svāṅgulīyakaṁ prayacchati |

tadā Śyāmā tu |

yat Kīrtyā praṇayabhareṇa bhūṣaṇaṁ hi
Rādhāyāḥ priyasakhipāṇipallave prayuktam |
tan mene manasi mude varapriyāyāḥ
prasthāno- citam iva vastu bhāvisaṁgamasya || 40

**Kīrtiḥ** | bhūyo bhūyo 'valokayati citraphalakam |

ayi Lalite |

asminn adya vibhāti citraphalake kā 'pi cchavir gopater
Nandasya pramadāmukhenduracitā hāsye ca saṁvīkṣaṇe |
kiṁ naiṣā hi bhavet tadīyatanayo vaṁśīdharo 'tiśruto
nūnaṁ kāryaguṇā bhavanti nitarāṁ hetor guṇair nirmitāḥ || 41

**Kīrtiḥ** | svagatam |

ayam atiramaṇīyagātrayaṣṭir
yadi hi bhaven nanu gopavaṁśajanmā |
tam aham ananupṛṣṭanāmagotraṁ
vidhuvadanīṁ tanayāṁ niyojayāmi || 42

prakāśam |

Śyāme | Yaśodāyāḥ kuśalam asti |

Nandāvāso Gokulān Nandikeśe
Bhānor vāso Rāvaler atra yāvat |
tāvad vatse saṁgamo nā 'vayor bhūn
nūnaṁ jantur ne 'śvaraḥ svābhilāṣe || 43

**Śyāmā** | C141

mātaḥ | Yaśodā 'pi pratikṣaṇaṁ bhavatīṁ smarati |

---

39.2 *aśyā*
40c *vara* sec. m. in margine
40d *vastu* sec. m. in margine
40.1 pr. m. *valokyati*, sec. m. *-kaya-* (*ya* in margine)
41a *chavir*
41c *kinnaivā*, *vaṁśīdhare*
41d *nirmitā*
42b *vaṁjaśajanmā*
43a *niṁdāvāso*, *i* deleted
43c sec. m. *nau na cābhūn* (pr. m. *nāvayor bhūn*)
43d pr. m. *nūnayyantūr*, sec. m. in margine *nūṁnaṁ jaṁtu*
43.2 *mātar yaśodā*

yā yāḥ krīḍās tvaṁ cakarthā ’mba bālye
mātā goṣṭhe gopikānāṁ purastāt |
premāviṣṭā saṁsmarantī Yaśodā
netrāmbhojād vāridhārāṁ vamantī || 44

ekadā dadhimanthanaṁ kurvatī, aticapalena putreṇa prakṣobhitā ’ha |

Kīrtiḥ |

kim āha |

Śyāmā |

re re cañcala cāpalaṁ tyaja purā Kīrtyā paṇo nirmitaḥ
pāñcālītanayāvivāhasamaye jātasya me putrikām |
svīyāṁ dātum aye na te punar iyaṁ dṛṣṭvā vigītāṁ gatiṁ
nūnaṁ dāsyati goparājadayitāṁ vācāpramāṇīkṛtam || 45

Kīrtiḥ | sahāsam |

aho | Yaśodā sarvaṁ smarati | samyak smāritā ’smi tvayā ’nayā prastāvanayā | ito gatvā devī Yaśodā sapraṇāmaṁ saṁdeśanīyā mamo ’ktyā |

tathā hi |

kanyā te kamalekṣaṇā priyasakhi prāyo gatā vismṛtiṁ
naivā ’haṁ Yamunopakaṇṭhavalaye vānīrasaṁveṣṭite |
līlāveśarasena te karatale dattaḥ karo yo mayā
so ’yaṁ saṁphalito hiraṇyanikaṣā- yogo hi no sadmani || 46

Śyāme | yathā ’haṁ Yaśodātanayaṁ locanābhyāṁ vilokayāmi tathā kathaṁ bhavet |

Śyāmā |

mātaḥ | pralobhyā ’ham ānayiṣye yadi te śraddhā | athavā yo ’yaṁ citraphalake mayā līlayā racitaḥ sa tata īṣan na nyūnaḥ | sarvo ’pi sa eva | samyag vilokyatām |

Kīrtis tathaiva punar vilokayati |

---

44a *yāṁ yāḥ krī* (pr. m.?) in margine for *gi* in text
44c *prebhā*
44d *vamantī*: *va* not quite clear
44.1 *maṁthānaṅ kurvatī*, *pracchobhitā*
44.3 *kirttiḥ*
45cd pr. m. *nu ta*, sec. m. *na te*, *gantiṁnnūnam* (*gattiṁ?*), *dāsyati*: *ti* sec. m. in margine, *dayitā*
45.2 (*s?*)*māritā*
45.3 Still legible after *prastāvanayā* the words *prastādana kīrttyādalaṁbitayāṇir ekato rā* (= V.48.6 *kīrtyavalambita-* etc. Twice Nandināgarī *va* misread as *da*).
45.3-4 *mayoktyā*(*ṁ?*)
46.4 *athava*
46.5 *citraphalako*, pr. m. *īṣan ˇnyūnaḥ*, sec. m. in margine *nna*

Ś y ā m ā |

Kīrte paśya nirīkṣaṇe Madhupates tv evaṁvidhe visphurat-
karṇālambitakuṇḍale ca madana- vyāmohake gaṇḍayoḥ |
bāhū rūpataraṅgiṇīsamuditau vīcī 'va nānyādṛśau
cintodrekavidhāyinī bhagavato vāṇī tu tatraiva hi || 47

n e p a t h y e | C142

sāvadhānā bhavantu | sāvadhānā bhavantu |

rājadvāre sārdhayāmasya nādo
niḥsāṇasya prādur āsīd anūnaḥ |
ne 'taḥ prāyaḥ ko 'pi bāhyaṁ prayātu
daṇḍyaḥ so 'yaṁ goparājasya Bhānoḥ || 48

Ś y ā m ā |

koṣṭhapālaḥ prāya ākrośati | mayā kathaṁ gantavyam iti |

K ī r t i ḥ |

adya Rādhāntikaṁ sthitvā prātar mayā saṁmānitā gaccha Nandīśvaram | āgaccha sadmanī 'ti |

kalpitavividhabhogopahāre praviṣṭāḥ sarvāḥ Kīrtyavalambitapāṇir ekato Rādhai 'kataḥ Śyāme 'ti |

bhuktvā 'nnaṁ ruciraṁ sitāvimalitaṁ pītvā payas talpage
RādhāŚyāmalike nivṛttavanite saudhe sudhāśobhite |
mugdhālāpabhujopagūhanarasa- krīḍākalāpair alaṁ
rātriṁ nirgamayāṁbabhūvatur amū VidyāPrabodhāv iva || 49

| iti niṣkrāntāḥ |

|| i t i p a ñ c a m o 'ṅ k a ḥ ||

---

47a *kartte*
47c *taraṅginī*
47.1 *nepathyai*
47.2 *bhamvatu* 2
48b *niśśāṇasya*
48.6 *sarvāḥ* |, *kīrttyāvalaṁbita* (also fol. 105b, 6), *ekāto* (*ekato* fol. 105b)
48.7 *rādhekataḥ*
49a *pītvā*: *tvā* in margine
49b *nivarttavanite*
49d *nirgayām*
49.2 added by C.

|| praveśakaḥ ||

tataḥ praviśataḥ Paurṇamāsī Śāradī ca |

Paurṇamāsī |

priye Śāradi | āvayoḥ samāgamo jātaḥ paraṁ tu vrajavanitānāṁ virahavedanāṁ na sahāmi | tathā hi |

mayi samuditacandracandrikāvitānair
alaghuvinoditadiktaṭeṣu bāle |
sarasi naṭati kairavāṅganāpraṇālī
pavanavidhūnitapallavāligītā || 1

tvayi samuditaśālipākagandhaiḥ
praśamitareṇuviyadvinoditoḍupaṅktyā |
vyathitahṛdayagopakanyakāsamūho
janayati me paritāparāśim antaḥ || 2

Śāradī |

sakhi | kiṁ vidheyaṁ tāsāṁ tāpaśāntyai |

C143 Paurṇamāsī |

Rādhām āsādya līlā- vidha-nijadayitāṁ kālakuñje niviṣṭaḥ
svātmā rāmo 'pi rāmā- caritagurutayā Yāmunīye 'mbusaṅghe |
saṁdhatte naiva nūnaṁ navanijavacanair bodhitāṁ yāminīṁ yā
saṁprāptā vatsarānte tvam iha sukhaguṇā Śāradī matpurogā || 3

ato 'yam āvābhyāṁ pratibodhanīyaḥ |

Śāradī |

bhavatu tathaiva |

ubhe parikramya |

sāyaṁ gopāśadāmā- ṅkitakarakamalaṁ dhūlidhūmrālakāntaṁ
kāntaṁ Gauvardhanīyair nirupamavibhavair nīlajīmūtagātram |
vanyālaṁkārakharvī- kṛtasuraracanaṁ gopitaṁ gopavargair
dūrād āyāntam āśā- gajam iva sasakhī Śāradī taṁ dadarśa || 4

---

2c *hradaya, kanyākā*
2.2 *vidhayan*
2.3 *pūrṇamāsī*
3a *līlāvidhā, kalikuñje* (*kānta-* C)
4b *gauvarddhanīyai nirupavibhavai nīlajīmūgātram*
4c *kharvī* C: *khargo, khardyo* (or *kharvvo?*)
4d *āśāgaja* C: *āśājagām*

sakhi Pūrṇime | gopavargaiḥ parīto 'yaṁ kathaṁ bodhyaḥ | alakṣyatayā sthīyatām |

tataḥ praviśaty uktaveṣo Gopālaḥ |

Gopālaḥ |

bho bho vayasyāḥ | gāvaḥ svasvagoṣṭhaṁ nīyantām | yāvad godohasamayo bhavet tāvad yavasaṁ dīyatām |

sarve |

yathā 'jñāpayati devaḥ |

| sapraṇāmaṁ nirgatāḥ |

praviṣṭe tāvad ubhe |

bhagavan | praṇamāvaḥ |

Kṛṣṇaḥ |

ke bhavatyau |

Śāradī |

svāmin | āgāminyāṁ śaradi rāsakrīḍārthaṁ pratijñātaṁ gopīnāṁ puraḥ | sā 'ham adya saPūrṇimā bhavantaṁ smāraṇāya saṁprāptā 'smi |

Kṛṣṇaḥ |

samyak smārito 'smi |

dhyānamudrāṁ nāṭayati |

tāvat purastād āvirbhūtā Yogamāyākhyā sakhī |

jayatu jayatu devaḥ | ko niyogaḥ |

Kṛṣṇaḥ | C144

Yogamāye |

madājñayā pūrvam ivā 'dhunā 'pi
vimohayai 'tad vrajamaṇḍalaṁ hi |
apūrvam aprākṛtavastujātaṁ
rasāya tāvat tanu tanvi tūrṇam || 5

---

4.1-2 *gopavagaiṣ*, *bodhyolakṣya tvaṃyā* (or *lakṣyatayā?*)
4.3 *praviśati ukta*
4.5 *gās sva*
4.6 *tāvaj javasan dīyantām*
4.8 *yathājñāpaya*, fol. 107b *yathājñāpayati*
4.10 *tāvaḍ ubhe* (*ḍu* doubtful)
4.11 *praṇavāvaḥ*
5b *vimohayetad*
5d *rāsāya*

Y o g a m ā y ā |

yathā 'jñāpayati devaḥ |

| iti niṣkrāntā Yogamāyā |

K ṛ ṣ ṇ o 'pi tvarayā goṣṭhaṁ praviśya godohaṁ nivartya Yaśodādīn pūrvavat pratoṣya māyayā vrajajanān vimohayāmāsa | svayaṁ tu tadā |

vaṁśīm ādāya baddhvā śirasi suradhanur- dīptabarhāvataṁsaṁ
siñjanmañjīrabhūṣā- vṛtacaraṇayugo lolahārābhirāmaḥ |
kāñcīmugdhāvalagno nasi lulitamahā- śuktisūnuprakāśo
goṣṭhād oṣṭhāruṇaśrīr naṭavaravapuṣā raṅgam abhyājagāma || 6

parito vilokya |

aho | atiramaṇīyam idaṁ Kālindīkūlam |

karpūrakṣodadhūlī- lavam amaralatā- reṇusaṁpṛktamādyad-
bhṛṅgālīgītam udyad- vidhuviśadakalā- kṣālitāśeṣatāpam |
kūlaṁ vātāvadhūta- sphuṭakumudalasat- keśaraiś cāmarābhair
āvītaṁ sarvato me prathayati nitarāṁ rāsalāsyāya cittam || 7

bhavatu | tāvad enāṁ mallikāmodamantharāṁ rākeśakarararañjitāṁ rākārātriṁ veṇunādenā 'hūtaballavī vallivellito 'haṁ saṁmānayāmi | tathā ca karoti |

vinidhāya manoharaveṇum alaṁ madhuraṁ madhure vadane vana-
m ā l ī |
gāyati mañjulahāsavinoditadevavadhūr amitadyutiś ā l ī ||
cañcalacandrakabhūṣaṇabhūṣitakuñcitakeśakalāpavik ā s ī |
Rādhikayā nijayā kalayā kalito lalito vitataṁ varap ā ś ī || 8

muralīravākarṇanena praviṣṭāḥ svagṛhakāryam ujjhīya gopyaḥ |

K ṛ ṣ ṇ a ḥ |

saṁbhinnavadanasetur gopavadhūpaddhatiś caiṣā |
āśu vidāritakūlā kariṇī 'vā 'naṅkuśāyāmā || 9

C145 ā k ā ś e |

bho bho ballavavaryāḥ | vraje parito 'niṣṭam avalokyatām iti |
tathā hi |

---

5.4 *nivartya* C: *nikarttya*
5.5 *khayan tu tādā*
6a *sirasi suradhanuddīpta*
6d *goṣṭād oṣṭā*
6.2 *aliramaṇīyam (ali- C)*
7a *choda*
7b *gītam* C: *prītam? viśarda, ācchālita*
7c *kūlāmvātā, keśaraiś cāmarābhaiḥ* C: *keśarauś cāmarāmer*
7.2 *rākārātriṁ* C: *rākāṁ rātrim*
8a *alan madhuran madhuram vanadane* (em. C)
8c *vikaśī*
8d *nejayā*
8.1 *praviṣṭāsvagṛhaṁ kāryyan uṭhīya* (C: *svagṛhakāryam ujjhīya*) *gopya*
9a *vadana* C: *vada*
9b *karaṇī*
9.2 *varyā, 'niṣṭham*

tā nītāntaḥpradīpā vrajavipinavadhūr muktaparyaṅkabālā
hā kaṣṭaṁ tyaktadehā- dyuparataviṣayā dhvastalajjā gurūṇām |
tūrṇaṁ vyatyastavastrā- bharaṇatanuruco bhinnakeśorubandhā
dūrād ākarṣayantī niśi nijaninadaiḥ kā 'pi dūtī 'va vaṁśī || 10

api ca |

iyam adya samuddhato 'rdhvakarṇā
taruṇī tūrṇam abhaṅkta bhaktabuddhyā |
upaviṣṭasuhṛjjaneṣu bhoktuṁ
taralā tūṇitatūlam utpalākṣī || 11

api ca |

aho | gopo 'py ayaṁ vibhrāntaḥ | tathā hi |

vibhrānto muralīraveṇa capalo godohapātraṁ kare
kṛtvā kañjavilocano 'pi vṛṣabhaṁ baddhvā pade pṛṣṭhataḥ |
dhūmre tiṣṭha tavā 'pi veṇuviṣamo varvartti kiṁ cetasī
'ty uktvā kambalakaṁdharo hi vṛṣaṇaṁ nirvyājam ākarṣati || 12

Kṛṣṇaḥ |

priye Yogamāye | ko 'yam ākāśe kalakalaḥ |

Yogamāyā |

svāmin | kim aviditaṁ bhavatām | tava veṇuvivaravartinyā mayā 'karṣitagopījananāthānām ayam ākrośaḥ | bhavattattvaṁ no jānanti |

sākṣād viśvasamṛddhaye nijapadād āviṣṭam atyadbhutaṁ
gaupālaṁ vapur udvahantam adhunā Vṛndāvane pāvane |
gopīnāṁ cirasādhanoditaphalā- svādāya divyānane
veṇuṁ saṁdadhataṁ tam utpaladṛśaṁ brahme 'ti naite viduḥ || 13

Kṛṣṇaḥ |

tadā bhavadviṣayā ete | nā 'trā 'dhikāriṇaḥ | prasvāpaya tāvad enān nijaśayyāyām |

Yogamāyā | sapraṇāmam |

deva | tvadvimukhānām āvaraṇam evo 'citam | apasāritā mayai 'te yathāsthānam |

---

10a *nāṁnītāntaḥ pradīpā*
10c *tūrṇan vyatyasta*
11a *samurddh(v)atorddhakarṇā*
11b *taruṇī* C: *taraṇī, bhaktabudhyā*
11c *suhūjjeneṣu*
12b *vraṣabham*
12c *dhūrmre*
12d *vraṣaṇaṁ, nirvyājasā*
12.2 *priye yogamokāśe kalakalaḥ*
12.5 *jananānām*
13b *gopālaṁ*
13d *tasutpaladaśaṁ* (*dṛśaṁ?*), *taite*
13.5 *deva* C: *dera*

C146 jñānaikadivyamūrter bhavataḥ svānandatuṣṭasya |
mayā puṭitā dṛśāṁ vai vṛttiḥ kvā 'vekṣaṇaṁ puṁsām || 14

punar ākāśe sahasai 'vā 'nakāvaghātakalakalaḥ |

K ṛ ṣ ṇ a ḥ |

Yogamāye |

vyomāṅgane madhurakaṅkaṇakiṅkiṇ ī n ā ṁ
nādo mṛdaṅgamurajānakavallak ī n ā m |
mugdhapralāpanivahaḥ surasundar ī ṇ ā ṁ
kasmād udeti kusumotkaravarṣat ī n ā m || 15

Y o g a m ā y ā |

deva | ete devagaṇāḥ | sākṣāt parapadanāyakaṁ sarvātmānaṁ sarveśvaraṁ nityaniravadyānantaguṇanilayam iha bhaktāvanāyā 'virbhūtam | brahmādidevaprārthanayā 'virbhūtadevavadhūnām anekasādhanasiddhānāṁ vinodāyo 'pāttanaṭavaraveṣam ālokya saṁjātānandasaṁdohāḥ | bhavannṛtyānukūlavādyasaṁbhāram ādāya devāḥ samupasthitāḥ |

K ṛ ṣ ṇ a ḥ |

bhavatu | tadā |

eṣā brahmamayī sākṣāt kelir advaitarūpiṇī |
dhyāyatām anurāgeṇa matsāṁnidhyavidhāyinī || 16

santo 'nayā mama vilāsasudhātaṭinyā
saṁsāragahvaravigāhanakhedakhinnāḥ |
yāsyanti śāntim atulāṁ na tathā kriyābhir
yogair na ce 'ndriyajayair na tapobhir ugraiḥ || 17

rajastamaḥprakṛtibhir durvijñeyā durāgrahaiḥ |
sāttvikāḥ sādhavaḥ śāntāḥ śraddhayā dhārayanti tām || 18

ā k ā ś e |

katham iyam advaitarūpiṇī |

candro muñcati keśarāruṇakarān vṛkṣeṣu nānyādṛśān
Kālindīpulinaṁ sugandhamarutā gṛhṇāti cetas tathā |

---

14b *puṭite, kvā 've 'ntaṇe* or *kvā 'vekṣaṇe*
14.1 *kalakalaḥ* C: *lakalaḥ*
15a *kaṅkakaṇakiṅkikiṇīnām*
15.3 *niravadyā* C: *nikhaghā* or *nikhadyā*
17c *na tathā* C: *tathā, kriyābhi*
17d *candriya, tayomir*
18a *prakṛtimir duvijñeyā*
18b *śāntāḥ* C: *śāntā raṁ* (end of fol. 109b)
18.2 *eyam*

gopānāṁ vanitāḥ prayānti śataśo hitvā 'ryamārgaṁ mudā
kāmārtāḥ punar eti karṇapuṭake ne 'ṣat praśānteḥ kathā || 19

K ṛ ṣ ṇ a ḥ |

Yogamāye | ko 'yaṁ vitarkayati mallīlām | pratibodhaya tāvad enam |

Y o g a m ā y ā | C147

nai 'ṣā rātriḥ prākṛtā vyomacārin
nā 'yaṁ candraḥ sāṁpratаṁ sindhujanmā |
divyaṁ sarvaṁ śuddhatattvātmakaṁ vai
yatra śrīmān krīḍate pūrṇabodhaḥ || 20

prakṛteḥ pariṇāmena vyomādi racitaṁ ca yat |
prākṛtaṁ tad anityaṁ hi karmajanyam amaṅgalam || 21
muktagamyam idaṁ sarvam avāṅmanasagocaram |
pañcopaniṣadā vedyaṁ nirguṇaṁ nityam advayam || 22
aprākṛtākhyaṁ dravyaṁ hi saccidānandalakṣaṇam |
karmakālakriyātītam avehi brahmamaṇḍalam || 23
idam aprākṛtaṁ brahma- śarīraṁ prakṛtāv api |
mokṣaṁ sūkṣmadṛśāṁ yaccha- ty anubhāvayatāṁ hṛdi || 24

punar ā k ā ś e |

svāmin | alam atiprasaṅgena | ānītā prāyaśo bhagavatā satyasaṁ-
kalpena golokād iyaṁl līlā |

siddhānto 'yaṁ sāttvatānāṁ vimuktyai
nirdiṣṭo vai mūlabhūtāgameṣu |
nityaiśvaryo jñānaśaktyādiyukto
devo divyo dīvyate divyarūpaiḥ || 25

ity upararāma |

Y o g a m ā y ā |

deva | paśya paśya |

bhūṣābhūṣitakuṅkumāruṇaruco gopyo nikuñjāntare
tūrṇaṁ candramarīcikā iva harid- ratnāgrasaudhāntare |
bhānor bhāsa ivā 'sitāmbujavane bhṛṅgākule vārida-
śreṇīṣv antaritāś caladdyutikalā dhūmeṣv ivā 'gneś chaṭāḥ || 26

---

19c *hitvā* C: *hityā*
19d *neṣat* C: *ṇeṣat*
20a *rātri*
20b *sindhu* C: *sidhu*
20d *krīḍata*
22a *manasa*
22b *opaniṣedā*
23a *sadcidānanda*
23b *avaihi*
24a *aprākṛtan prahma*
24b *hradi*
25b *nirddiṣṭho*
26c *bhraṅgā*
26d *āgnes cchaṭāḥ*

Kṛṣṇaḥ |

svāgataṁ vo mahābhāgāḥ priyaṁ kiṁ karavāṇi vaḥ |
vrajasyā 'nāmayaṁ kaccid brūtā 'gamanakāraṇam || 27

rajany eṣā ghorarūpā ghorasattvaniṣevitā |
pratiyāta vrajaṁ ne 'ha stheyaṁ strībhiḥ sumadhyamāḥ || 28

gopyaḥ |

muralīm abhiyojya mukhe bhavatā bhavatāpahareṇa Hare 'bhihatāḥ |
kva vayaṁ pratiyāma ito bhavato vacanāmṛtaniścayapāṇikṛtāḥ ||
yadi no tava saṁgama eva tadā rajanī bhayadā śaśinā 'pi dhṛtā |
kamanīya madhusmita kā hi vayaṁ jaladhes tanayā caraṇaprasṛtāḥ || 29

C148 Kṛṣṇaḥ |

mātaraḥ pitaraḥ putrā bhrātaraḥ patayaś ca vaḥ |
vicinvanti hy apaśyanto mā kṛdhvaṁ bandhusādhvasam || 30

gopyaḥ |

pitaraḥ patayo hi sukhaikanidhe svahitaṁ spṛhayanti paraṁ na param |
tad iha kṣaṇabhaṅguram ekarasaṁ na ha dānavaraṁ na varam ||
kva tavā 'nanacandrasudhāhasitaṁ kasitaṁ hṛdi tāpaharaṁ hi haram |
vidito 'si suhṛt tvam ihai 'va Hare kam ito 'nusarāmi naraṁ kanaram || 31

Kṛṣṇaḥ |

dṛṣṭaṁ vanaṁ kusumitaṁ rākeśakararañjitam |
Yamunānilalīlaijat- tarupallavaśobhitam || 32
tad yāta māciraṁ goṣṭhaṁ śuśrūṣadhvaṁ patīn satīḥ |
krandanti vatsā bālāś ca tān pāyayata duhyata || 33

gopyaḥ |

na vayaṁ vanajākṣa vanaikarasā na gṛhaikarasāḥ praṇatiṁ kara-vāmaḥ |
kim u vā 'nanacandram apohya sukhāya paraṁ na Harer vimṛśāmaḥ ||

---

27b *kaccid* C: *kiṁcid*. Cf. BhāgPur. X.29.18
28b *pratiyāta* C: *pratiyātu*. Cf. BhāgPur. X.29.19
29d *madhusmita* C: *madhusmitā*, *prasatā*
30b *vicicinvanti*, *kradhvam*. Cf. BhāgPur. X.29.21
31c *hadi*
31d *suhṛtvam*, *itānusarāmi*
32–33 BhāgPur. X.29.21–22
32a *kasumitaṁ*
33a *mārciraṁ*, *susruṣadhvaṁ*
33b *tān pāyayata* C: *tān(a?) pāyata*, *dughata* (? but cf. 35b *hyu*). Cf. BhāgPur.
34a *praṇantiṅ karavāmaḥ* (*ka* miswritten)
34b *kim u* C: *kiṁntu*, *puran na*

parihṛtya kathaṁ patiputrajanaṁ bhagavantam upetya vrajaṁ
p r a t i y ā m a ḥ |
Mānasakūlam ṛte varaṭāhṛdaye kim u gartarayo hy a b h i r ā m a ḥ || 34

K ṛ ṣ ṇ a ḥ |

athavā madabhisnehād bhavatyo yantritāśayāḥ |
āgatā hy upapannaṁ tat prīyante mayi jantavaḥ || 35

tathāpi |

bhartuḥ śuśrūṣaṇaṁ strīṇāṁ paro dharmo hy amāyayā |
tadbandhūnāṁ ca kalyāṇyaḥ prajānāṁ cā 'nupoṣaṇam || 36
duḥśīlo durbhago vṛddho jaḍo rogy adhano 'pi vā |
patiḥ strībhir na hātavyo lokepsubhir apātakī || 37
asvargyam ayaśasyaṁ ca phalgu kṛcchraṁ bhayāvaham |
jugupsitaṁ ca sarvatra aupapatyaṁ kulastriyaḥ || 38

g o p y a ḥ | C149

na vayaṁ kamanīya bhavantam ṛte puruṣaṁ kam apī 'ha paraṁ
v i m ṛ ś ā m a ḥ |
yo hi manāṁsi śarīram idaṁ sakalaṁ suniviśya bibharti n i k ā m a ḥ ||
ucitaṁ na vihāya tavā 'ṅghriyugaṁ vrajanātha paraṁ katamaṁ
p r a v r a j ā m a ḥ |
kiṁ hi jugupsitam etad alaṁ nira(ter atha ki)ṁ nu vṛthā
p r a l a p ā m a ḥ || 39

K ṛ ṣ ṇ a ḥ |

śravaṇād darśanād dhyānān mayi bhāvo 'nukīrtanāt |
na tathā saṁnikarṣeṇa pratiyāta tato gṛhān || 40

g o p y a ḥ |

tathyam idaṁ bhavato vacanaṁ bhagavan na kadā 'pi vṛthā l a p i t a ṁ
t e |
sādhanam etad alaṁ hi rater nanu sā tu yadā kṛpayā ' p y u d i t ā t e ||
tvaṁ tu tayā vidhṛto na manāg api gantum alaṁ prabhavas y u d i t a ṁ
t e |
kiṁ na karoṣi mudā hṛdaye hṛdayeśa vrataṁ na paraṁ ś a p a t h a ṁ
t e || 41

---

34d *hadaye*. After *abhirāmaḥ*: | *bhavatīti śeṣaḥ* |
35-38 BhāgPur. X.29.23-26
35a *bhadantyo* (or *-ttyo*)
35b *hyu* C: *dhu*
36a *dharmo hy* C: *dharmādy* (cf. I.86c)
36b *tad* C: *nad*
39a *vimṛśāmo* (b) *mano suśarīram*
39c *tavāghri*
39d *alan nira* (new line) *nnu vrathā pralaṇa*(?)*maḥ*
40b *tato* C: *tā*. Cf. BhāgPur. X.29.27
41a *kādāpi vrathā*
41c *tayā* C: *nayā*, *na manāg* C: *na mayānāg*, *gatum*
41d *ki na*

api ca

mai 'vaṁ vibho 'rhati bhavān gadituṁ nṛśaṁsaṁ
saṁtyajya sarvaviṣayāṁs tava pādamūle |
bhaktā bhajasva duravagraha mā tyajā 'smān
devo yathā 'dipuruṣo bhajate mumukṣūn || 42

Kṛṣṇaḥ |

yadi mayā kadācid adharmavacanam uktaṁ syāt tadā bhavatībhir evam uktaṁ syād iti |

gopyaḥ |

kathaṁ vismṛtaṁ prāgbhāṣitam | likhitvā sthāpitam asmābhiḥ | paśyatu bhavān |

Kṛṣṇaḥ | vācayati |

na mayy āveśitadhiyāṁ kāmaḥ kāmāya kalpate |
bharjitāḥ kvathitā dhānāḥ prāyo bījāya ne 'śate || 43

iti svanigaditam avekṣya |

aho | yūyaṁ siddhāḥ | parīkṣārtham eva mayo 'ktam | ato māṁ ājñāpayantu bhavatyaḥ |

C150 gopyaḥ |

tan naḥ prasīda vṛjinārdana te 'ṅghrimūlaṁ
prāptā visṛjya vasatīs tvadupāsanāśāḥ |
tvatsundarasmitanirīkṣaṇatīvrakāma-
taptātmanāṁ puruṣabhūṣaṇa dehi dāsyam || 44

vīkṣyā 'lakāvṛtamukhaṁ tava kuṇḍalaśrī-
gaṇḍasthalādharasudhaṁ hasitāvalokam |
dattābhayaṁ ca bhujadaṇḍayugaṁ vilokya
vakṣaḥ śriyai 'karamaṇaṁ ca bhavāma dāsyaḥ || 45

Kṛṣṇas tu tadā svānurāgātiśayam ālakṣya |

tāsāṁ madhye kanakaparidhir nīlajīmūtagātro
mandasmero- llasitamukhavidhau mugdhaveṇuṁ dadhānaḥ |
aṁsavyāsaktamādyan- madhukarakuṣita- sphītamālābhirāmaḥ
sāndrānandaikamūrtir naṭavaravapuṣā kelim āviścakāra || 46

---

42 BhāgPur. X.29.31
42b *satyajya*
42.3 *syāt iti*
42.7 *kṛṣṇo*
43 BhāgPur. X.22.26
43a *mayā, kalppate* (or *kalpyate?*)
43.1 *avekṣyāho*
43.2 *siddhāp*
44-45 Cf. BhāgPur. X.39.38-39
44bc *upāsanāśāḥs tvat*
44c *nikṣaṇatīvrakāmās*
44d *taptātmanāṁ* C: *taptātmanā*
45b *sudhaṁ* C: *mudhaṁ*
45d *vakṣyaḥ*
46a *paridhi nīlajībhūta*
46c *vyāmakta*
46d *mūrti, āviḥś*

sūtradhāraḥ |

alam ativistareṇa | na vayaṁ prabhavāmo 'sya vicitrānantaśakter bhagavato līlām ito darśayitum | yataḥ |

ṣāṇmāsikīṁ rātrim asarvarūpāṁ
tatāna cā 'tmānam anekadhā yaḥ |
dvandveṣu koṭitrayaballavīnām
ataḥ paraṁ ko nu nayec caritram || 47

|| iti niṣkrāntāḥ sarve ||

eṣā gopālalīlā kalayatu bhavatāṁ premavallīprarohaṁ
sadbuddhī rāddhapāle vitaratu satataṁ dharmabuddhiṁ janeṣu |
jñānaṁ vairāgyam antar janayatu sudhiyāṁ durjanānāṁ vināśaṁ
saukhyaṁ no bhāvabhājāṁ vipulayatu yaśaḥ paśyatāṁ sajjanānām || 48

antaryāmiprayukto 'yaṁ Rāmakṛṣṇo Hares tanuḥ |
vaiṣṇavānāṁ vinodāya nāṭakaṁ vyatanod idam || 49

|| iti śrīgopālakelicandrikābhidhaṁ nāṭakaṁ samāptam ||

---

46.2 *prabhavārmo*
47a *aśarvva*
47b *mātmānam*
48b *sadburddhi*
48c *vairāgyarm(antarjanayatu)*
49b *vatanod*, sec. m. in margine *vya*; *idam iti oṁ hariḥ*
49.1 *āvidham*
49.2 *samāpram śubham astu.*

# NOTES

## Preliminary remark

The few facts which the author Rāmakṛṣṇa tells about himself in the Prologue are of little help for locating the work in place and time. His father Devajī was renowned in *Gurjarakhaṇḍa* (I.12a), which apparently means Gujarat. (Cf. Kuvalayamālā, p. 282,11 *Gujjaradeso*). In view of the rash conclusions that have been drawn from this passage it must be pointed out that this only proves that Rāmakṛṣṇa was born in Gujarat (Caland, p. 6). On the other hand, it is also clear that the Gopāla cannot have been composed in that country (as is stated by, e.g., S.K. De, *Aspects of Sanskrit Literature*[2] 1976, p. 249, *A History of Sanskrit Literature* I, p. 510). There are, it is true, some possible traces of Gujaratisms (see below § 19) but, if this interpretation is correct at all, it only proves that in Gujarat Sanskrit such as Rāmakṛṣṇa had learned it when a child, was coloured by some regional particularities.

The strong negative reaction which the mere mention of the word Gurjara arouses in the actress shows that the Gopāla must have been written for a performance outside Gujarat. That the Gujaratis (or perhaps it is better to say: Gurjaras) were held in ill repute is well known. The *naṭī* reproaches them with being *niḥsneha* (I.12.,2): *kva snehayitā niḥsnehasyā 'lāpaḥ* 'How can words of insensible (or: disagreeable) people engender a feeling of affection?' It is characteristic that the *sūtradhāra* does not combat the fact that the Gurjaras were ill-reputed but takes it for granted. His only defence is that in the case of Rāmakṛṣṇa *satsaṁgama eva pradhānam*, just as the lotus arises from the mud. The passage shows that there was a strong prejudice against a literary work composed by a Gurjara and that Rāmakṛṣṇa had to vindicate himself.

The words of the *naṭī* are reminiscent of Bilhaṇa, who in his Vikramāṅkadevacarita (circa 1085 A.D.) says that the Gurjaras were 'impure' (*aviśuddha*) in respect of their dress and their language (18.97): 'Loose they wear their lower garments and always careless of purity they use words that are worthy of blame.' On this translation Bühler in his edition (Introduction p. 19) has the following comment: 'His blame of their language, which I think, refers to the execrable pronunciation both of Sanskrit and Prakrit prevailing in Gujarât, is well founded and my Gujarâtî friends plead guilty also to the second charge about the tying of the Kakshâbandha.' A few centuries later (towards the end of the 14th century?) the Gurjaras are again ridiculed in the *bhāṇa* Mukundānanda, see S.K. De, *Aspects* p. 24. It must be noted, however, that it is not always clear whether the term *Gurjara* refers to the inhabitants of Gujarat or to the nomadic Gūjars, a caste widely distributed in North-Western India (particularly in eastern Rajasthan), where they lived in *draṅgas* 'encampments'. In 779 A.D. they were described in more favourable terms in Uddyotanasūri's Kuvalayamālā (p. 153 line 4). This has been attributed to the fact that the author originated from that part of India (M.M. Deshpande, *Sociolinguistic Attitudes in India*

p. 38; but see Upadhye in his edition, vol. 2, pp. *144-*145).

Since the Gopāla has been written for a performance outside Gujarat, the question arises whether (and if so, to what extent) Rāmakṛṣṇa may have been influenced by the Vaiṣṇava movement of Bengal. Whereas the answer must be left to specialists of Vaiṣṇavism, attention may be drawn to the delicate way the erotic aspect of the Rādhā-Kṛṣṇa legend has been treated (IV.97.1 - 98d) and the pains the author has taken to safeguard Kṛṣṇa from the charge of seducing married women (partly in concord with the Bhāgavata Purāṇa: VI.13.5 *tvadvimukhānām*, 28d, 30, 33c, 36-38, 40b).

This does not prove, however, that Rāmakṛṣṇa had not been influenced by the Vaiṣṇava movement of Bengal. Even though the relevant works are not accessible, the data that can be found in *The Early History of the Vaiṣṇava Faith and Movement in Bengal* (Calcutta 1961) by S.K. De suggest that this influence may have been strong. Rāmakṛṣṇa's use of end-rhyme and internal rhyme may imitate Rūpa Gosvāmin's stotras (De, p. 602 n. 3), the talking *sārikā* (I.103.3ff., IV.55.5ff.) is paralleled by the talking parrots in Kṛṣṇadāsa's *Govindalīlāmṛta* (De, p. 608), the levy of toll (*bhāga*) for the passage (II.35d) is also traditional (De, pp. 581 *śulka*, 616), the *dānalīlā* (the dispute between Kṛṣṇa and the *gopīs*) may have imitated Rūpa Gosvāmin's *Dānakelikaumudī* and Raghunātha's *Dānakelicintāmaṇi* (De, p. 581). That 'Kṛṣṇa in the disguise of a girl manages to spend the night with Rādhā' (V.48. 6), is the subject of the *Camatkāracandrikā*. Even such seemingly trivial details as Kṛṣṇa's taking his evening meal (IV.40.3), going to the cow-shed (44.4 slightly altered), and his retiring to his bedroom (54. 10), where he is attended by his mother (55.1) had been extensively described by Kavikarṇapūra in his *Kṛṣṇāhnikakaumudī* (prakāśas V and VI). The question, therefore, arises whether the very title *Gopālakeli-candrikā* may have been chosen in imitation of Rūpa Gosvāmin's *Nāṭaka-candrikā* and Kavikarṇapūra's *Camatkāra-candrikā*.

Although the theology of the Gopālakelicandrikā is beyond the scope of this work, attention may be drawn to the long passage in Act III (77-126), where Vṛndā Devī proclaims the mystical identity of Kṛṣṇa and Rādhā (78a) and refers to Kṛṣṇa's *śaktis jñāna*, *ānanda*, etc., which are different from the Puranic eight *śaktis*, as well as from the *śaktitritaya* of BhāgPur. II.4.12. See III.95, 109, 112, 113, 121 and II. 63c, VI.25c. Rādhā is Kṛṣṇa's *nityā 'napāyinī śaktiḥ* (77a) and his *nityā śaktir āhlādinī* (114a), which calls to mind the *hlādinī śaktiḥ* of Bengal Vaiṣṇavism (De, pp. 208, 353). Gop. III.113 seems to refer to the earth as Kṛṣṇa's second consort.

As for the date of the Gopālakelicandrikā, the fact that it refers to the Bhāgavata Purāṇa (probably 10th cent. A.D.) and the Hanumannāṭaka (11th or 14th cent.?) does not prove much, since all Kṛṣṇa-plays are late compositions (see Konow, *Ind. Ant.* 49, 1920, p. 232). That the Gopāla is a late work (S.K. De, *History of Sanskrit Literature* p. 510, *Aspects* p. 249) has never been questioned. Note, e.g., the name I.12c Śrī Devajī. Any attempt, however, to be more specific can at this time only result in guesswork. If the very slight and uncertain evidence of imitation of the Brahmavaivarta Purāṇa (see § 20) could be trusted, this would point to a date after the 16th century. To the same conclusion point the similarities referred to above. On the other hand, Caland's first impression (about 1910) was that the manuscript was 'perhaps'

100-150 years old. In the preface to his edition (p. 2) he estimated its age at perhaps 200 years. If it actually dates from the eighteenth century, the composition of the work must be dated between 1600 and 1700 A.D., since the transmission of the text, from the autograph, via a Grantha transcript made in South India and a later transcript in Nandināgarī, until it was finally transcribed into Devanāgarī, must have taken a considerable time. All these indications, vague though they admittedly are, point to the *seventeenth century* as the most probable date of the work.

*References*

Vidyāpati Bilhaṇa, *Vikramāṅkadevacharita*, ed. by Georg Bühler (Bombay Sanskrit Series No 14). Bombay 1875.
Sushil Kumar De, *Aspects of Sanskrit Literature* (2nd ed.), Calcutta 1976.
Sushil Kumar De, *A History of Sanskrit Literature* (ed. S.N. Dasgupta), *Classical Period*, Vol. I. Calcutta 1962.
*Kuvalayamālā*, ed. A.N. Upadhye, I. Prakrit Text (Singhī Jain Granthamālā nr 45), Bombay 1959. II. Bombay 1970.
Madhav M. Deshpande, *Sociolinguistic Attitudes in India, An Historical Reconstruction*, Ann Arbor 1979.

## THE MANUSCRIPT

§ 1

The only manuscript of the Gopālakelicandrikā that thus far has been found is Or. 2341 of the *Mss lugd.* of the Leiden University Library (here denoted by the *siglum* L). Hendrik Kern bought it in Benares between 1863 and 1865, when he was teaching there at the Brāhmaṇa and Queen's College and gave it as a present to the University Library in August 1883. The text was published in 1917, as an appendix to a study of the character and the plot of the drama, by W. Caland, *Een onbekend Indisch tooneelstuk (gopālakelicandrikā)*, *Tekst met Inleiding* (Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam, Afdeeling Letterkunde, Nieuwe Reeks, deel XVII No 3) Amsterdam 1917, 158 pp. The following reviews have come to my notice: A. Berriedale Keith, *BSOS* I,1 (1917), pp. 126-128; R. Schmidt, *Deutsche Literaturzeitung* 1917 nr 36, cols 1126-1127; J. Hertel, *Literarisches Zentralblatt für Deutschland* 1917, cols 1998-2000; M. Winternitz, *ZDMG* 74 (1920), pp. 137-144; Sten Konow, *Indian Antiquary* 49 (1920), pp. 232-236.

§ 2

According to Caland's estimation the manuscript was in the beginning of this century some 200 years old. Its leaves consist of brown rag paper. The number of the folios is 102 (not counting 75B, 81B and 99), three of which (65, 66, 67) are lost. The size of the pages in their present state (that is, after the binder has cut off edges of the paper) is about 28 × 9 cm, with 6 to 8 lines on a page, the average being seven. The manuscript must have been copied from a palm leaf manuscript whose leaves contained about 210 *akṣaras* on a side, corresponding to 4½ lines in our

manuscript. Several times the copyist first took a wrong side or a wrong leaf, copied it and then struck it out. Cf., e.g., fol. 85a line 6 - 85b line 4 (corresponding to IV.93.22 *avagatya* - 93.33 *atho*); or fol. 87a line 3 - 87b line 2 (where the copyist first went over from IV.98.4 *kiraṇādi* to 99.8 *kṛtyoyannavānurāgaḥ*); or fol. 105b line 6 - 106b line 1 (corresponding to V.45.3 *prastāvanayā* - 48.6 *kīrtyāvalaṁbitapāṇir*), which is exactly nine lines (roughly 430 akṣaras); or, finally, fol. 100a where, after I.18b (46,16) *lo(kaṁ)* the copyist continued with I.20.6 *-(ānuka)mpī*. Cf. also II.12b, 18a and II.50b.

§ 3

In the manuscript from which L has (directly or indirectly) been copied the stanzas of each act seem to have been numbered. Only a few traces of this system have been preserved in L. Thus the first five stanzas of Act I are numbered, the sixth has no number, the seventh again bears number 5, after which the copyist gave up. The beginning of the other acts has no traces left, but the stanza IV.33 is numbered 33. From this it may be inferred that the first stanza after the gap caused by the loss of folios 65-67 is st. 13. Since the preceding stanza must be counted as III.135, it is now certain that Act IV began on the missing folios (as Caland rightly assumed) and that the whole work actually consisted of six acts. As the average number of stanzas on one side of a folio is seven, Act IV may have begun somewhere at the top of folio 66a, and Act III must have ended there, its total number of stanzas having been about 144. In future editions, accordingly, the numbering of acts and stanzas can be made the basis for references (according to Lanman's system), even though it may never be possible to fill the gap between III.135 and IV.13. In the following notes, therefore, the references are to act and stanza. Those to page and line of Caland's edition have partly been added in brackets.

§ 4

In this connection it should be noted that three stanzas have not been recognized by Caland, namely I.27, I.95 and II.35. See also the note on II.119b. Other passages, where Caland was in doubt whether they were metrical or not, are (as far as I can see) in prose: II.32.2-3, II.65.2-3, II.111.7-8, IV.38.2-3. It must be admitted, however, that sometimes the prosodical analysis presents difficulties. One of the particularities of the author, apart from his *śārdūlavikrīḍitas* of six lines (III.75), is the use of lines of double length (especially towards the end of the work). Thus he has two stanzas with lines of eight anapaests instead of four (*toṭaka*). Cf. VI.29 and VI.31. That Caland was right in assuming such long lines is apparent from (a) the sandhi, which marks the end of the lines; (b) the double daṇḍas which are written in L after *b* and *d* (in VI.31); (c) the rhyme, which marks four lines; (d) the occurrence of a variant, whose lines consist of 8 anapaests plus a long syllable: VI.8a, VI.33abc and VI.38ac. Here the addition of a long syllable at the end of eight anapaests, the rhyme and the fact that in line VI.33b the first half of four anapaests ends in the middle of the word *sukhā-ya* prove that in VI.29 and 31 we are concerned with rhyming lines of 24 syllables. From this, again, it may be inferred that I.111 is actually one stanza of four lines (the end of each of which is marked in L by a

double daṇḍa), with semi-rhyme (*-vṛndakūjite*, *-gaṇapūjite*, *parirūṣite*, *-karabhūṣite*), just as in VI.8 and VI.29. It is based upon a trochaic scheme, which is maintained in *b* (the first half of which is in the *citra* metre) but replaced by a variant of the *tūṇaka* in the two halves of *a* and *c*, whereas in *d* the 2nd, 4th, 6th, 8th, 10th and 12th trochees are replaced by two short syllables. Although the numbers of syllables (31, 30, 31, 31) and morae (42, 44, 41, 41) of the four lines slightly differ among themselves, it cannot be doubted that this is a stanza. The same is true of II.87 with four rhyming lines of eight dactyls (24 syllables) each.

§ 5

On the other hand, there are two passages with rhyme but not fitting into any prosodical scheme. They are:

A) I.15.1

| | morae | |
|---|---|---|
| a) *ayaṁ tu sākṣāt trailokya- ... -vicakṣaṇena* | 25 | } 76 |
| b) *bhagavatā .... -maṇḍalena* ‖ | 51 | |
| c) *caladamala- ... -śarīreṇa* | 36 | } 76 |
| d) *caraṇavinyāsa- ... -vṛndena* ‖ | 40 | |
| e) *malaya- ... -vaibhavena* ‖ | 47 | |
| f) *marakata- ... -prasareṇa* ‖ | 49 | |

The double daṇḍas are those found in L.

B) II.34.4

| | | |
|---|---|---|
| a) *(iha khalu) sakala- ... vaibhavasya* | (4+) | 51 |
| b) *gaṇya- ... -vittasya* | | 41 |
| c) *samasta- ... -parivṛḍhasya* | | 27 |
| d) *nandamahārājasya* | | 11 |

There are no daṇḍas in L.

This is rhyming prose kāvya. With A(c) *calad-amala-kamala-vilocana-* cf., e.g., Gītagovinda 1.21 *amala-kamala-dala-locana-*. B(a) begins with 20 short syllables and ends with - -  - -⏑ ⏑- -⏑ ⏑- ⏑ - -⏑ ⏑- ⏑ - -, whereas B(b) begins with 12 trochees.

A closer study of these particular features must be left to specialists of the classical metre. See also S.K. De, *The Early History of the Vaiṣṇava Faith and Movement in Bengal*, p. 660.

§ 6

As Caland recognized after his text had been printed, combinations of two or more different metres in one stanza, rare in classical poetry, often occur in the *Gopālakelicandrikā*. The following are met with:

*mandākrāntā* and *sragdharā*: I.117, 142, 145, 146, III.127, IV.33.
*citralekhā* and *sragdharā*: I.102. See note.
*mandākrāntā*, *citralekhā* and *sragdharā*: VI.46.
*vaṁśasthabila* and *upendravajrā*: I.3, IV.75, 76.
*aupacchandasika* and *vaitālīya*: I.4 (against Caland, p. 153), 11, II.98, III.39, 59.

*puṣpitāgrā* and *aparavaktrā*: II.112.
*puṣpitāgrā* and lines longer by two syllables (14 syllables) in *a* and *c*: III.2, 37; in *b* and *c*: VI.2; or in *b* and *d*: VI.1. See note on IV.81c.
*praharṣiṇī* and a similar lengthening by 2 syllables in *b* and *d*: V.40. Not clear is IV.80a.
*rathoddhatā* and *svāgatā*: IV.27, 35, 59.
lines of 8 anapaests plus one long syllable and *mayūragati*: VI.8, 34, 39.

Defective lines due to gaps in the manuscript are I.95a and II.119b. In three *śārdūlavikrīḍita*-stanzas something is missing in the line *b* or *c*: in I.25b a syllable has been skipped at the end of a line, in II.114c two akṣaras are missing, and in II.27c a word like *vīkṣya* must have been omitted.

§ 7

Caland (p. 2) found several indications which pointed to the conclusion that the manuscript from which L has been copied was a palm leaf manuscript. From such mistakes as *ra* for *ṛ*, *śī* for *gī* (but see ad VI.7b), *pa* for *va*, from the spelling *ryya* for *rya* (etc.) and from the sandhi *-ṅ k-*, *-ś ś-* (etc.) he concluded that the original was written in Grantha script. Note also *ka* for *ta* and *ta* for *ka* (see below § 11). Nevertheless, a closer examination of the mistakes found in L shows that the manuscript which the copyist had before him and which he transcribed into Devanāgarī was not the Grantha manuscript whose existence Caland has rightly inferred.

Note such characteristic mistakes as *i* for *e* (IV.68.7, V.16d, 18.3?), *e* for *i* (II.99b, III.39b, IV.74a, VI.8d, 18.2), *ṭa* for *va* (III.102a), *da* for *ra* (IV.84c), *va* (IV.18d, etc.) and *ha* (I.86c, III.81a, 95a, IV.36.7), *ra* for *va* and *da* (see the notes on III.4d, IV.85.6 and 96b, V.25c, VI. 13.5), *va* for *da* (II.97a), *ha* for *da* (I.86c, 88b, perhaps 73b) and, most revealing, *bha* for *ta* (II.36b *īribhaḥ*) and *na* (II.39a), *ta* for *bha* (III.45d *vitrāntā*). Note also IV.98b *gīmaiḥ*, apparently a mistake for *gībhaiḥ* (= *gītaiḥ*). As Prof. Michael Witzel suggested to me, this intermediate link was a palm leaf manuscript written in Nandināgarī script. In transcribing this text into Devanāgarī the copyist has made incidental mistakes. Sometimes he intentionally copied a Nandināgarī character from his exemplar (for instance fol. 35b line 7 *va(ṣabhānu)*, fol. 62a line 1 *(bha)vā(ṁbho-)*, fol. 82a line 1 *ṭa*, fol. 106a line 7 *tvā*), whereas in *īribhaḥ* and *vitrāntā* the two scripts were mixed up.

This copyist of L was a North Indian who did not distinguish correctly between *ś* and *s* and who pronounced Sanskrit *kṣa* as *cha*, *ya* as *ja*, etc. (see below, § 14C). Hence the contrast between the North Indian spelling mistake *ri* for *ṛ* (and inversely *ṛ* for *ri*) and, on the other hand, the Grantha spelling *ra* for *ṛ* (*graha*, *bhraṅga*, but also *pravartta*, etc.).

§ 8

The fourth and (as far as I can see) last link in the tradition was the later hand which, with the help of another manuscript, corrected some mistakes. At III.33c our copyist had written *nīranīlīre*. A later hand first emended this to *nīranīlīva reje*, owing to a confusion with line *d*: *dolayantīva reje*. This was again emended to *nīranīlī(va tī)re*. It should

be remarked that no attempt has been made to distinguish between the various later hands.

§ 9

Not all corrections made by a later hand can, however, without further inquiry be accepted as such (see III.46b, V.37.4, 38b). A clear instance is II.39c, where *kālo* (for *kālī*) *nirasto madāt* has (sec. m.) been replaced by *sarpo nirasto madāt*, just as at II.80a *kāliya* has been substituted for *kālī*. See the note on I.142d. The reader who here eliminated what he considered a solecism (cf. Hindi *kālī*!) was probably the same purist who also 'corrected' the sandhi in the second half of the work (see below, § 13) and who substituted *avadhartum* for IV.34.2 *avadhāritum*, and *abhivarṣet* for IV.87.3 *abhivarṣayet* (which is characteristic of Gop.). He may also have been the one who objected to the augmentless Aorist form *bhūt* in V.43c *saṁgamo nā 'vayor bhūn* (pr. m.) and replaced this by *saṁgamo nau na cābhūn*. In all these cases the reading of the *prima manus* in all likelihood represents the authentic text of the author Rāmakṛṣṇa.

§ 10

Different, again, is I.100a. Here the first line of an upagīti, viz.
*premāṅkurai(ḥ) prarohair āvirbhūtair babhau kṛṣṇaḥ*
has been corrected by the copyist himself, who in the margin wrote as an alternative the āryā line
*kṛṣṇasya gātrayaṣṭiḥ premārūḍhair tanūruhair bhāti*,
although this new version was at variance with the introductory words. In the earlier version the introduction to the descriptive stanza, viz. *śrīkṛṣṇaḥ | dūrataḥ subāhum ālokya |* corresponded with *babhau kṛṣṇaḥ* in 100a. Parellels can be found, e.g. in II.118.3 - 119d:

*niśamya śrīrādhā tu |*
(abc) ..........................................
(d) *rādhā hemalate 'va kāntavirahe paryākulā vīkṣyate*

Cf. also V.28.7 *mayā*, repeated in 29a *mayā*. In the new version quoted above *kṛṣṇasya* does not agree with *śrīkṛṣṇaḥ*. The reason why the scribe still ventured this non-fitting variant line may have been that he wanted to eliminate the bahuvrīhi *premāṅkurai(ḥ)*, which is certainly uncommon. Is, however, the reading *premāṅkurai* correct? Irrespective of whether the omission of the visarga is significant or merely due to negligence, *premāṅkurai(ḥ) prarohair* should not be dissociated from VI.48a *premavallīprarohaṁ*. Why should Rāmakṛṣṇa not simply have written *premāṅkuraprarohair āvirbhūtair*, which is impeccable?

For the few marginal glosses of an earlier manuscript which have crept into the text, such as *udgīyatām iti śeṣaḥ*, see the note on I.6d.

## THE SCRIPT

§ 11

The manuscript is very carelessly written. The following list of *akṣaras* and symbols that have sometimes been written for, or are at times hardly distinguishable from, others is not exhaustive:

*ar* and *ra* for *ṛ* (I noted some 30 instances, most of them in the second half of the manuscript, see below § 12); *i* for *e* (see § 7); *ū* for *u*; *ṛ* for *ra* (IV.42c, 73d); *la* for *ḷ* (I.84.1); *e* for *i* (see § 7) and *ai*; *ai* for *e*; *au* for *o*; *ka* for *ta* (III.4a); *kra* for *ktra* (*vakra* often); *kva* for *kta* (II. 109b, 116b); *kṣya* for *kṣa* (see ad IV.39.14); *kha* for *ṣa*, *sva*; *ga* for *ha* (? II.11a), *pa* (VI.39d), *va* (I.145b); *gha* for *dya*, *vva*; *ca* for *ka*, *(n)va*; *cha* for *va* (? IV.36.8); *jja* for *ñja*; *jva* for *bja*; *ṭa* for *da*; *ṭpa* for *dya*, *gha*; *ḍa* for *dra*; *ḍḍa* for *du*, *dru*; *ṇa* for *ra* (? II.117d); *ta* for *ka* (II. 36d), *na*, *bha* (III.45d); *tta* for *nna*, *nta*, *ta*, *la*; *tpa* for *sa*; *tma* for *tpya*; *tya* for *tva* (VI.19c); *tha* for *ttha*, *pya*, *ya*, *śa*; *da* for *dṛ*, *ra* (IV. 84c), *va* (IV.18d, cf. ad V.45.3), *ha* (I.86c); *dgu* for *hu*; *dya* for *gha*, *ṣva* (II.104.1), *hya*; *dva* for *ddha*, *ddhva*; *dhya* for *dhva* (IV.73.1); *dhva* for *bdha*; *na* for *ta*; *nna* for *nta*, *ṁna*; *pa* for *ya*, *va*; *pu* for *phu*; *pya* for *tha*; *pra* for *ṣa*; *pr(ā)* for *śa*; *ba* for *va* (rare. I noted twelve instances of *b*, nine for / b / and three for / v /. See below); *bha* for *ta* (II.36b), *na* (II.39a) and *ma*; *ma* for *na*, *pa*, *bha*, *ya*, *sa*; *mya* for *yya*; *ya* for *pa*, *ma* (IV.93.26), *va*; *yya* for *jya* (III.45.3); *ra* for *ā* (? V.10.2), *va* (IV.85.6, 96b, VI.13.5), *da* (III.4d, V.25c); *rya* for *rva* (IV.31a); *la* for *ta* (IV.100b), *nna*; *va* for *da* (II.97a), *ba* (as a general rule), *bha* (VI.49.1), *ya* (III.23c); *vva* for *cca*, *la* (V.8.3); *śī* for *gī* (VI.7b); *śya* for *psya* (III.120b); *ṣa* for *kha* (see below § 14, C6), *vā* and perhaps *ca* (V.38.5); *ṣṭa* for *ṣṭha* (generally); *sa* for *ma*; *sā* for *ṇṇa*; *ha* for *da* (I.86c, 88b, etc.), etc. Note that sometimes a stroke has been written instead of a *bindu* (*-e* for *-aṁ*, *-o* for *-āṁ*, see note ad VI.14b). No distinction has been made between careless or indistinct writing and misreadings of Grantha and Nandināgarī characters. Misspellings due to phonetic causes, such as *ṛ* for *ri*, *ccha* for *kṣa* will be discussed separately in § 14.

§ 12

*Nasal before consonant.* In the middle of the word the copyist wrote according to his own spelling system *ṁc*, *ṁt* for *ñc*, *nt*, etc., but I.93.14 *saṁṅgaṁsyām* (corrupt reading for *saṁgataḥ syām*) shows the Grantha spelling with the homorganic nasal. In the second half of the manuscript such spellings as IV.16b *yaṁntraṇāṁ*, IV.58a *maṁñju-* are not rare. The double spelling, with anusvāra and nasal, may be partly due to the copyist himself, partly to the purist referred to above, whose intention apparently was to delete afterwards the homorganic nasal (which he sometimes did, but more often than not omitted).

In external sandhi, however, the anusvāra is, virtually without exception, written instead of homorganic nasals up to fol. 77a. Here we find the first instances of homorganic nasal: IV.54c *-bhaṅgam vicintya* (probably pronounced *bicintya*, see below) and 54.4 *kalpitan talpam*. Similarly on fol. 78a (IV.57a *kim vilambitam*, IV.58a *kin nu*) and on fol. 78b (IV.60b *'bhihitam vaco*, 62d *tāpaparikṣayan niśi*, 62.7 *(snā)tuṅ gacchanti tāsām valayānāṅ kiṅkiṇīnām vacasāṅ kalakalo*, etc.). This spelling continues to the end. An isolated trace of this external sandhi in the first half of the drama is, e.g. I.136c *kiṁñ caite*. In the second half such spellings are not rare, e.g., IV.50d *pātraṁñ cakorī*, V.12a *kathaṁ(m) bhaven*, V.15d *kiṁn tu*. Obviously the copyist halfway (that is, from fol. 75a onwards) gave up the North Indian external sandhi and adopted the (Grantha) spelling of his exemplar. Here we also find the

first instance of *graha* for *gṛha* (gloss on IV.33c: fols 75Aa Ab Ba) and a variant for the visarga.

§ 13

Up to fol. 75Ba the copyist writes the visarga but there are, right from the beginning, traces of the Grantha spelling *-s s-*, *-ś ś-*, e.g., I.46.9 *anabhihatas syām*, I.66a *tamasa(s) stomadhārām* (see note on I.53a), but also V.27a *-latabhiḥś śiśirīkṛtam*. Besides he writes in *Kṛṣṇaḥ* before pause four times (II.61.1 - 116.5) the Nandināgarī visarga (more or less like '8', once *Kṛṣṇa2*). On fol. 75Ba (IV.44d), however, we find *-pātrāph(a) kim* (against 75Aa *pātra kim*), which is a phonetic rendering of the upadhmānīya (here before guttural). It recurs twice before labial in VI.30a *bhrātaraph(a) patayaśca* and VI.34a *gṛhaikarasāph(a) prana(n)tiṅ karavāmaḥ*. [Note the corrupt notation on fol. (99)a (V.12d) *prāṇaip priyair* and fol. 112a (VI.43.2) *siddhāp parīkṣārtham*.] From fols 80b-84b (IV.68.6-92.1) the copyist adopts instead of it the ardhavisarga ᳵ from his exemplar, which stands for jihvāmūlīya and upadhmānīya (see Renou, *Grammaire sanscrite*, p. XIV). It occurs five times in IV.68.6-92.1 and twice on fol. 112a (VI.43b), that is, immediately after the two instances with *ph(a)* on fol. 111a. All in all, the ardhavisarga occurs six times before *k-* and once before *p-*. Apart from the two instances in VI.43, however, the copyist ceases to write the ardhavisarga after IV.92.1 *cau(ra)ḥ*. From here (fol. 84b) to the end he writes *ṣ* [= *kh*] for it. The first instance is IV.92.2 *dustyajaṣ prāṇinām*. At this point, however, he clearly hesitated to choose between the various spelling systems, for one line above *dustyajaṣ* he had still written (IV. 92c) *mārgataph(a) kuñjamūle*, which a later hand (our 'purist'?) has changed to *mārgataḥ kuṁñjamūle*. Note the three different spellings in VI.30a *mātaraḥ pitaraṣ bhrātaraph(a) patayaśca*.

From these facts it may be inferred that the Nandināgarī exemplar had the Grantha sandhi, with a visarga written only before pause, and *s*, *ś* and ardhavisarga before *s*, *ś* and the surds *p(h)*, *k(h)*. The only exceptions are the Nandināgarī visargas ('8') in III.127d *bandhuvarggaiḥ* and V.10c *kā 'pi bhūmiḥ kāntiśreṇim*.

§ 14. PHONOLOGY

A. Peculiarities of *Rāmakṛṣṇa's own form of speech* are:

1. Shortening of long ('double') consonants for metrical reasons in II.51d *niśeṣaya* for *niśśeṣaya* (*niḥśeṣaya*), IV.57d *vimocayitu mām* (L), for *vimocayitum mām*, propably also III.50d *dhūma muñcan* for *dhūmam muñcan*. See also the note on VI.3a and cf. Rām. 7.97.8 *ākhyātu(m)* (v.l.).

2. Haplology in I.61a, 62b *āpyāyati* for *āpyāyayati*. A similar form occurs in Mhbh. V.16.24 *āpyāyadhvam* (see note on I.61a).

3. Assonance *ś* : *s*, which is a common characteristic of Kāvya authors generally. See below under C3.

4. Pronunciation of *ṣ* as *kh*, according to 'the old North Indian tradition' (see below, C6), is possible but cannot be inferred from I.23c *aśeṣaśekharamaṇe* (from BhāgPur, X.11.20).

5. ṛ pronounced as *a*? See note on VI.29a-d and cf. II.74a, etc.

*Note*. Rāmakṛṣṇa's use of New Indo-Aryan *kālī* for Skt *kāliya* is a matter of lexicography. See below, § 19 Vocabulary.

B. Characteristics of a *South Indian pronunciation*, which are due to the copyist of the Grantha palm leaf manuscript, are:

1. V.34d *pragaṭībabhūva* (intervocalic voicing).
2. Voicing after a homorganic nasal in: II.64c *caikuṇḍa-* (=*vaikuṇṭha-*), V.37.4 *-āṅge* for *-āṅke*, and in external sandhi IV.74.5 *-siddhiṅ gariṣyāmi*. Hypercorrect surd for sonant in V.19c *rañcita* and IV.95d *taraṅka-*. But IV.83a *cāmīkarāñcita* should not be emended (as suggested by Caland).

C. Spelling peculiarities reflecting the copyist's North Indian pronunciation of Sanskrit:

1. *ri* for *ṛ* in IV.94.2 *mātrivacanān*, IV.49.3 *gṛihītvā* (sic) and hypercorrect V.8d *niyantṛtā*.
2. *j* for *y* in *javāsaka*, *javasa*, *jāta* and hypercorrect *y* for *j* in *yānīyām*, *yyantur* (prima manu), *upayoṣam*, *sphūryati* (see ad IV.78a, 85.15). Note III.45.3 *upavīyya* for *upavījya*, V.16d *yotsnā* for *jyotsnā* and IV.93.17 *jhaḥ* for *hyaḥ*.
3. *s* for *ś* and inversely, e.g., I.96b *svāsa*, I.133a *daśanavikāsaiḥ*, II. 44d, 93c *rasanayā*, IV.93.6 *hatāso*, 93.8 *priyāsā*, 93.12 *āsāhānir*, VI. 33c *susruṣadhvam*, etc.; once *kiśalaya* and *vikāśa* (for *kisalaya*, *vikāsa*), twice *keśara* and *śīdhu* (but IV.57c *sīdhura*). On the other hand, Rāmakṛṣṇa himself uses the assonance *ś* : *s* (as poets have always done in classical literature), e.g., I.136b *vayasya paśya karabhasyā 'sya*, 143b *śambhuḥ sambodhya*, II.8a *palāśavikāsā*, 58.4-59a *paśya | yasya*.
4. *va* is (with a very few exceptions) used for *ba* and *va*. That the two phonemes had merged in |b| is apparent from the frequent sandhi *-m v-* (for *-ṁ v-*) and from the fact that in the twelve instances where the akṣara *ba* has been written, it is three times used for an etymological *va*: cf. I.76a *vabdhā* (?) for *baddhvā*, II.114c *bikalo* (but this stands for *bi(mbavi)kalo*!) and IV.93.18 *vibāha*. The consistent use of *va* for *ba* shows that hypercorrectism, which may be envisaged in other cases (see, e.g., Raghuvira, Introduction to his edition of the Virāṭaparvan, p. iii), must here be ruled out.
5. *(c)cha* for *kṣa* in *choda*, *pracchālayati*, *pracchobhita*, *pracchepam*, *ākāṁcchati*: more or less incidental, see note on IV.96ab. This is characteristic of 'the mediaeval Sanskrit tradition in Northern India' (S.K. Chatterji, *K.B. Pathak Commemoration Volume*, Poona 1934, p. 343. [Possibly also in the Nandināgarī MS, see IV.38.1.]
6. The well-known pronunciation of *ṣ* as *kh*, according to 'the old North Indian tradition' (Chatterji, p. 342), accounts for I.2b *pramukhitā* (sec. m.) for *pramuṣitā*. Hypercorrect *ṣ* for *kh* in IV.66a, 67c, V.20a *mayūṣa* and I.34b, V.14a *śeṣara* is according to D.D. Kosambi, *The Epigrams attributed to Bhartṛhari* (Bombay 1948), Introduction p. 72,

'a common interchange arising from Rājasthānī speech'. Note word-final -*ṣ* for ardhavisarga (see above, § 13).

7. Often *n* has been written for *ṇ*, e.g. III.130a, IV.17b, 38.5, 52c, 54a, 80d, V.2c, 10.15, 18d, 33ab, 47c. In the Indo-Aryan language spoken by the copyist there was apparently no phonemic contrast between |ṇ| and |n|.

8. It is not clear why initial *ya* and *va* are sometimes doubled: V.43d *yyantur* (= *jantur*), V.3.1 *vvarṇāvalī*. But IV.30.2 *vvaṣabhānu* may stand for *vvraṣabhānu* (cf. IV.39.9) and III.45.3 *upavīyya* stands for *upavījya* (see above sub 2). Note also IV.91d *candrajjyotsnā*. According to Kosambi, l.c., *ya* for *ja* reflects Rājasthānī speech.

D. Pluti. See note on I.138.5 *nāhi*.

## § 15. SANDHI (see also above, § 13)

As is usual in manuscripts, the sandhi is often incorrect. Cf., e.g., VI.26d *agnes cchaṭāḥ*. For regular *asandhi* after vocatives and gerunds (participles) and in enumerations see the notes on I.73.3, 74.37, III.31.2 and V.44.1. *Asandhi* of the type IV.69.4 *āptopadeśena āryārādhanāya* is not uncommon. A few particular mistakes may be noted here.

In prose: V.10.5 *eṣaś caikato* for *eṣa*, V.10.16 *ubhe 'nveṣaṇāya.*

In verses: I.44d *saiva* for *sa eva* (hardly a Vedism), V.47c *vīcīva* for *vīcī* (dual) *iva*.

The *prima manus* uses the ardhacandra in the following instances:
in -*ṁs t*- and *ṁs sth*-: I.21d *prīṇayaṁs tu*, VI.42b *sarvaviṣayāṁs tava*, V.5.4 *bhavāṁs sthāsyati* (: II,61c).
in -*ṁsm*-: V.48.4 *saṁsmānitā*, not very well legible and corrected, for *saṁmānitā*.
-*m̐ ch*-: IV.40c *bhavām̐ñ chrūyatām*; *m̐* here sec. m.?
-*m̐ n*-: IV.99.8 -*kṛto 'yaṁ navānurāgaḥ*; but on folio 87a: -*kṛtoyan-navā-*.
Exceptional is *m̐* before *k* and *g*: I.120a *bhṛṅgāvalījhaṁkṛtam*, V.38.3 *aṁṅgulī*- pr. m.
The continuants *y*, *v* and *l* are doubled after *m̐*:
VI.24b *sūkṣmadṛśām̐ yyacchaty*, V.39.2 *aṁvva* (pr. m.), but *m̐* has here (sec. m.) been emended to anusvāra, cf. V.33.2 *aṁvā* [= *ambā*], IV.99a *amvā*;
V.7b *vīṇāsaṁllāpinī*, V.21c *ko 'smiṁl loke*, VI.24.3 *iyaṁl līlā*, and V.1ab *atyudārāṁl līlā*-. But note also I.85b *kurval locana*-, where Caland emends to *kurvaṁl*, and V.28.4 *kiṁl likhasy* for *kiṁ likhasy*.
Note that *m* before *s* is sometimes written as *n*, and sometimes as *m* (in the second half of the manuscript, e.g. IV.66c); and that *mm* is sometimes written as *nm*. See also IV.69.3, VI.39b.

## § 16. COMPOUNDS AND WORD-FORMATION

For IV.25.2 *mātāvasthāṁ na jānāsi prāyaḥ*, see the note.
A derivative of a present stem is I.67.2 *avasīdana*.

*Adjectives*:

Note the hapax I.75b *ugragandhi* by the side of III.48c *sugandhi* (frequent from the Rigveda to class. Skt). See Wackernagel, *Altind. Gramm.* II/1, p. 105, Renou, *Etudes de grammaire sanskrite* (1936), p. 106.

Note the feminine forms III.52a *vyāghravaktrī* (sec. m.?) and II.71a *candravadanī*, V,42d *vidhuvadanī* (but I.126c, II.63c, III.4a *-vadanā*).

Adjectives in *-ita* (Renou, *JAs.* 1939, p. 76, Debrunner, *Altind. Gramm.* II/2, p. 322ff.) are: I.15.5 *mālita* (also Vetāla), 145d *-bharita* (ep., class.), II.1.2 *pariveṣita*, 30b *ātaṅkita*, I.60b, II.41a *phalita*, IV.56d *garbhita*, 71b *kuntalita*, 85.11 *mudrita(-kara)*, if meaning 'provided with a seal-ring', VI.32a *kusumita*.

For adjectives in *-īya* (with and without vṛddhi) see ad VI.3b, for *vṛṣabhānunāmā* note on IV.39.9.

*Compounds*:

*sakhi-* often stands for *sakhī-* as the first member of compounds (see note on II.77a *sakhituṣṭā*).

A feminine form occurs as the first member of a karmadhāraya in III. 39c *navabhāvinī-vadhūṭī-(vararakṣāvalayam)* and probably in I.7d *śuddhāntaḥpuracāriṇī-kulavadhū-*. See Wackernagel, *Altind. Gramm.* II/1, p. 50. [Add I.52b *jālakamālinī-tarulatāḥ*.]

*bhavat-* stands as a rule as the first member of tatpuruṣas for *bhavatī-*, e.g. IV.67d, V.18d, 28a. See *op. c.*, p. 49.

Irregular first members of bahuvrīhis are met with in II.64d *saralībhūtā-manovṛttayaḥ*, V.34d *liptā-payodharaghaṭī*, I.125c *kaṣṭākṛṣṭa-supiṣṭa-muṣṭi-ghaṭitā-vṛttiḥ*, perhaps also III.52b *parimalaviṣavegā-vallarī* and II.30b *atyantakhinnā-rucaḥ* (ex conj.). They are all conditioned by the metre.

An irregular last member of a bahuvrīhi is *-vadhūḥ* in VI.8b *mañjula-hāsa-vinodita-deva-vadhūḥ* '(Kṛṣṇa) who has diverted the goddesses with his sweet laughter'. Here one would have expected in accordance with Pāṇini V.4.153 *-vadhūkaḥ*. A rare parallel in Vedic is *gatáśrī*, which demonstrates the formal difficulties connected with this type of compounds: nom. pl. TS *gatáśriyaḥ*, but gen. sg. KS KKS *gataśrer* as against AB *gataśriyaḥ*. Formations of the type ŚB *púṇyalakṣmīka*, PB *śatatantrīka* were to remedy this inconvenience (Wackernagel, *Altind. Grammatik* II/1, p. 103).

In the light of *-vadhūḥ* it may be suggested that at VI.7.2 the reading of L, viz. *veṇunādenā 'hūtaballavī* (Kṛṣṇa:) 'I who with the sound of my flute have summoned the cowherdesses' is correct. Caland's emendation *āhūtaballavo* could be taken as referring to (or, also comprising) the cowherds.

This conclusion gives fresh support to the supposition, based on other arguments, that at I.142d the authentic reading has been *vidhvastakālī* (nom. sing. masc.) instead of *vidhvastakālo*, the reading of L. It is, indeed, hardly conceivable that as the last member of a compound *kāla* should have been substituted for *kālī*, the New-Indo-Aryan form of *kāliya*. See the note on I.142d.

A rare type of compound is VI.15d *kusumotkaravarṣatīnām* (Wackernagel, *Altind. Gramm.* II/1, p. 194). As for III.50a, which might also be explained in this way, see above § 14,A1. The hapax *puṇyabharat*, quoted by Caland, p. 152, is in fact *puṇya-bhara*; see the note on II.49b.

According to *PW* IV, 780 and Speijer, *Sanskrit Syntax*, p. 125, *puras*

can occur as the last member of compounds but from classical texts only a few instances are quoted, such as the spurious verse Bhartṛhari 174 Kosambi *dhanapatipuraḥ*. Gop. I.74.6 *kṛṣṇapuraḥ*, IV.55b, 56c *netrapuro*, I.107a *locanapurataḥ* would seem characteristic of later Sanskrit (but cf. Manu 8.79 *sabhāntar*, Mhbh. 3.281.105 *vṛkṣāntar*, etc. and Mhbh. 3.167.4 *madrathopari*, Rām. 3.29.575* *taruvaropari*, 6.42.26 *rathopari*, v.l. for *rathaṁ prati*, etc.).

## § 17. MORPHOLOGY

### *A. Noun-Inflection*

ī-stems: *sakhi-* (in compounds) and *sakhibhiḥ* are often used (especially in verses) for *sakhī-*: see note on IV.61c. *satīḥ* for the voc. plur. *satyaḥ* occurs in a stanza quoted from the BhāgPur., see ad VI.33c.

*r*-stems: note the gen. pl. IV.95d *vārām*.

*viduṣāḥ* serves possibly as a nom. plur. to *vidvāṁs*: II.97a.

*gauḥ*: the nom. plur. *gāḥ* for *gāvaḥ* (VI.4.5) must be an error.

*dadhi*: loc. *dadhani* (III.69a; at II.119a sec. m. *dadhini*). Cf. GopBr. 2.19 *dadhani* and see Wackernagel-Debrunner, *Altind. Gramm.* III, p. 303.

Participles: note VI.15d *-varṣatī* (in verse) as against II.6d *varṣantī*.

Pronouns

Note I.5.1 *katamam* for *katamat*. See note.

*svasya* is the genitive of *svayam* in II.5a *prāṅgaṇaṁ svasya*. This inflection of *svayam* is ignored in the handbooks, but cf. Mhbh. I.104.2 *svasyā 'patyam* (v.l.), comm. on Ṣaḍviṁśa Br. IV.5.4 *ātmanā*: *svenaiva*, Śāradātilaka 34.3 *svena kṛtaṁ svena bhoktavyam iti* 'One must self experience the results of what one has self done', 80.7 *kutaḥ svasya svenā 'pi nirbandhaḥ* 'how can a person bind himself by himself?' See Speijer, *Skt. Synt.*, p. 198f.

*nija* is used as a reflexive pronoun in II.35c *saṁmaṇḍayantyo nijam* and in I.8a *nijāntargata*. See Renou, *Grammaire sanscrite*, p. 369.

Note the absence of *api* or *cit* in I.37a *yatra kutra*.

### *B. Verb*

No augment: III.43.2 *adhigamam*, V.43c *bhūt* (prima manu!). For the BhāgPur. see F.J. Meier, *ZII* 8, p. 41.

1st Class: IV.25d *nirākrāmata* (verse) for *nirākrāmat*; I.132d *vīkṣantaḥ* (*vīkṣyāntaḥ* L) for *vīkṣamāṇāḥ* (also Rām., BhāgPur. X.45.18, etc.).

3rd Class: III.71b *bibhrati* for *bibharti* (verse). But IV.71d *bibharṣi*.

6th Class: VI.34a *praṇatiṁ karavāmaḥ*, analogical after *karavāma*. Cf. Vidagdhamādhava IV.50.6 *kālindīkaccham upetya gavām uddeśam karavāvaḥ* (if the reading is correct).

Aorist: note II.84b *ākarṇi* 'was heard' and IV.80c *vyaloki* 'was seen'. For the type *acori* see, e.g., Benfey, *Kurze Sanskrit Grammatik* (1855), p. 199 (para 341), Renou, *Grammaire sanscrite*, p. 441.

Perfect: note II.117b *vyānaśe* (Rigveda, Atharvaveda).

Non-causative -*aya*- presents: *siñcayati* (see ad IV.36a), *abhivarṣayati* (see ad IV.87.3), *(ā)karṣayati*, *vikarṣayati* (ad VI.10d), II.87a *yācaya*. Note III.126d *vinamita* = *nata* (like IV.36a *siñcita* = I.23a *sikta*). See M. Leumann, *Kleine Schriften*, p. 303ff.

Causatives: A primary verb stands for a causative in I.104.4 *upasthita* = *upasthāpita* (cf. Avimāraka II.7.4 *patthido*) and in III.82b *samārādhata*. For *āpyāyati* (instead of *āpyāyayati*), see however § 14,A2. Note the perfect IV.98d *saṁgamayāṁ cakāra*.

Intensives: V.18.3 *cekrīḍyasva* (ex coni. for *cikrīḍasva* L), see note. Note VI.12c *varvartti* (Rigveda, grammarians) and further I.80d *narīnṛtyate*, II.40c *pepīyate*. Passive forms are II.50a *dodhūyate*, 50c *pepīyate*.

Denominatives: note IV.127c *prasvinnayati* and V.2d *pramlānayati*.

Gerunds: note III.73c *saṁtīrtvā*, metri causa for *saṁtīrya*; IV.87b *ānarcya*, VI.8.1 *ujjhīya*. For V.10.2 *sthāpya* see note.

Infinitives: IV.34.2 *avadhāritum*, see Speyer ad Avadānaśataka p. 95 n. 9, Renou, *Grammaire sanscrite* p. 132 and cf. Abhiṣekanāṭaka VI.19d *samāśvāsitum* (but cf. I.106.10 *saṁdhārayitum*).

## § 18. SYNTAX

*A. Nouns (Cases, etc.)*

1. The use of an accusative with a noun in -*in* in IV.18.2-3 *mārgam avarodhinyo babhūvuḥ* is not in accordance with Pāṇini II.3.70, who allows this accusative only if the noun in -*in* expresses a future or a debtor, e.g. *grāmaṁ gamī* 'he will go to the village', *śataṁ dāyī* 'he owes a hundred (pieces of money)'. See Speijer, *Sanskrit Syntax*, p. 39.

2. The dative of the verbal substantives is mostly construed with the genitive of the object (see Speijer, *Sanskrit Syntax*, pp. 67, 303, Renou, *Grammaire sanscrite*, p. 297), e.g. IV.24.1 *alam asmākaṁ tṛptyai*, VI.25a *sāttvatānāṁ vimuktyai*, IV.38.8 *śrīvṛndādevyāḥ samārādhanāya*, V.10.6-7 *tasyā 'nveṣaṇāya*. Note, however, IV.63.6 *paśūṁś cāraṇāya*, VI.4.16 *bhavantaṁ smāraṇāya*.

3. Ablative.
In classical Sanskrit -*deśa* and -*pradeśa* are used after words denoting parts of the body (Apte, Monier-Williams), Early examples are Mhbh. III. 54.26 (Nala 5.26) *skandhadeśe 'sṛjac cā 'sya srajaṁ paramaśobhanām*, Śak. (Bengali recension) I.18 *skandhadeśe*, Mṛcch. IX.30.23 *vidūṣakasya kakṣādeśād* (the correct reading) *ābharaṇāni patanti*. Cf. Gop. II.40d -*aṁsadeśaḥ*, IV.53a *oṣṭhadeśe dadhāno*, III.23b *aṅkadeśāt*. In contrast with the classical usage, however, -*(pra)deśāt* also expresses the ablative function in III.46c *mākandaskandhadeśād* ... *āpatantī* and in words denoting the place from which some one has come: I.125.16 *vṛṣabhānupurapradeśād āgato*, I.107.1 *gocarapradeśād upasthito* (cf. IV.22.4 *gocarād upāvṛtto*), IV.63b *abhyeti* ... *kuñjadeśāt*. Cf. also the acc. and loc. in IV.44c *sadanadvāradeśaṁ praviṣṭā* and III.39a *prakoṣṭhadeśe*. (Different is the classical usage of *deśa* in *Kāmbojadeśa*, etc. (see Apte), which is comparable with -*land* in *England*, *Deutschland*.)

Ablative for instrumental (in verse): II.56d *neyaṁ mūlyena cauryād vā*, as against I.39a *cauryeṇa*.

4. The locative is used attributively in I.66.14 *mātrā 'nītaṁ pathi bhogāya* 'to be eaten on the road'. Cf. the instrumental in I.108a.
The locative *function* can be characterized by an adverb: III.60b *kupito mamo 'pariṣṭāt* (as against I.34.8 *prakupito 'smāsu*). --- Note *antikam* for *antike* in V.48.4 *rādhāntikaṁ sthitvā* and in the stage direction IV.94.4 *lalitā | śrīrādhāntikam | priye*... (as against, e.g., V.30.3 *lalitāntike prakāśam |* II.108.4). This seems to be one of the Yajurvedisms of Rāmakṛṣṇa, since the only parallel, as far as I can see, is ŚB. I.4.5.3 *tásyeva hy ètád antikáṁ tíṣṭhati.*

5. The person addressed (with or without *vac-*) can also be denoted by *purataḥ*, as in III.61b *kathaya hareḥ purataḥ*, V.5.5 *uktam ... gurujanapurataḥ* (see note). Similarly with *puraḥ* in VI.4.15 *pratijñātaṁ gopīnāṁ puraḥ*. This idiom was pointed out by Speijer, *Sanskrit Syntax*, p. 128.

6. *śataśaḥ* is construed with a genitive in I.103a *udayanti tārakāṇāṁ śataśo rātrau* (verse), but it stands predicatively with the nominative (as is regular) in IV.62.6 *etā gopakanyāḥ śataśaḥ sahasraśo ... gacchanti*, VI.19c *gopānāṁ vanitāḥ prayānti śataśo* (verse). --- *tārakāṇāṁ śataśo* instead of *tārakāṇāṁ śatam* is probably due to metrical exigencies.

7. *ko 'pi* is used in an uncommon way in V.11a *re re nandakiśora kām api diśaṁ saṁbhāvya saṁtiṣṭhase* 'in what direction, then, have you gone?'. See the note on V.11a for a Rigvedic parallel. Note II.79b *na kāṁ ca* (Vedic? BhāgPur, see Wackernagel-Debrunner, *Altind. Gramm.* III, p. 571).

*B. Verb*

1. A present participle can function as a finite verb form, see Sandahl-Forgue, *Le Gītagovinda*, p. 55. There are some eleven instances in verses and one in a conjectural prose passage. The instances are: II.20.5 *ko 'pi navakiśoro vayasyena saha latām ālambya tiṣṭhati viharantaś cā 'nye latāntaritā gopāḥ* 'and the other *gopa*s are enjoying themselves, hidden by the creepers'; II.35c *etāś co 'pavanasya pallavacayaiḥ saṁmaṇḍayantyo nijam* 'and they are decking themselves with sprouts from the park'; II.44d *dānāya sajjībhavan* 'he is now willing to give something'; II.48cd *tāvat tanvī sakhībhiḥ ... keligehāny ātanvānā parokṣam* 'meanwhile the young maiden with her friends stealthily produces a "pleasure-house"'; II.85b *ke yūyaṁ, paśubhis tṛṇāni bahuśaḥ saṁcarvayanto hi naḥ* 'Who are you? For you allow your cattle to eat our grass' (for *hi* , see below, III.52d); III.3d *(sāṅkurībhūtagātraṁ) saṁvṛṇvānā vāsasā sarvataḥ sā* 'she wraps up her body all around in her garment'; III.49c *sakhyaḥ prāyo 'nveṣayantyo latāsu* 'the girl-friends are probably seeking (me) amidst the creepers'; III.52d *hṛdayam atikarālā vepayantī hi rātriḥ* 'for the dreadful night is frightening our hearts'; IV.17c *(yatra ...) vyāvalganto vāsitārthaṁ mahokṣā(ḥ)* 'where large bulls are bounding about because of the cows'; IV.68d *yā darśāvadhi rātridustyajatamaḥkleśaṁ dadhāno 'rasi* '(the waterlilies) which bear in their hearts, until the first appearance of the new moon, the pain of the darkness of the night which

is hard to get rid of'; V.44c *yā yāḥ krīḍās tvaṁ cakartha ... saṁsmarantī yaśodā* 'all your plays Yaśodā remembers' (cf. the introductory prose line *yaśodā 'pi pratikṣaṇaṁ bhavatīṁ smarati*); VI.10d *dūrād ākarṣayantī niśi nijaninadaiḥ kā 'pi dūtī 'va vaṁśī* 'a flute in the night attracts them (*tāḥ* in a) from afar with its sounds like a messenger'. As for I.18b *lokaṁ punānā yataḥ*, it must be construed with *jātāḥ* in c. Cf. further the use of a present participle with *bhū-*, e.g. II.44.2-45b *bhavatu tadā ... paṭhan*, III.4b *vahantī ... abhūt* and the parallel use *mī kartā* 'I do', *tī hotī* 'she is', *te marte* 'they die' in Old Marathī (J. Bloch, *L'Indo-Aryen*, p. 263).

2. A participle as the first member of a compound serves as a predicate: I.59d *droṇībhūtatanur nate hi śirasi droṇaudanaṁ bibhrataḥ* (= *droṇībhūtā tanur me*) 'my body has become a trough, while I was carrying a *droṇa* of boiled rice on my bent head', V.48.6 *kalpitavividhabhogopahāre* (= *kalpite vividhabhogopahāre*), probably also I.117c *bhūṣā guñjāvalībhir viracitamukuṭaḥ kekipicchair* (= *bhūṣā guñjāvalībhir viracitā, viracito mukuṭo kekipicchair?*). Different is I.102b *bodhāyā 'nītadīpo yadi niśi marutā kṣepavikṣepitaḥ syāt* 'when in the night a light brought (= *ānīto dīpo*) to awake someone is blown out by a draught'.

3. A gerund seems to stand for a finite verb form in the following two verses:
III.34a(b)

| | |
|---|---|
| *netraṁ sadyo* | *'tītya sīmānam etad* |
| *vāṇī nai 'vaṁ* | *vakti vācyaṁ janeṣu* |

and II.92c(d)

| | |
|---|---|
| *tac chrutvā jananī ninīya vadanaṁ* | *dṛṣṭvā 'paśaṅkābharaṁ* |
| *brahmāṇḍaṁ tilapiṣṭapiṇḍam iva yat-* | *tuṇḍe 'ravindaprabhe* |

where either *ninīya* or *dṛṣṭvā* must stand for a finite form: 'When his mother had heard it and had taken him away, she saw his fearless face ...'

Doubtful is the interpretation of IV.44.11 (prose) *bhrātaḥ | kiṁ svagodohaṁ hitvā | kim anyatra gacchasi*. This seems simply to mean 'Why do you stop milking?' Taking *kim* + gerund in the ordinary way ('What is the use of your stopping the milking?'), although not entirely excluded, does not yield a satisfactory meaning. Note the different context of, e.g., V.11c *kiṁ nau saṁgatayoḥ pralobhya* and VI.34b *kim u vā 'nanacandram apohya*.

An interesting instance would be Caland's reading of II.79c *kiṁ kṛtvā vayam atra kiṁ tu bhavatāṁ vāsaḥ purā 'trā 'bhavat*, when compared with I.77d *kiṁ kurmo 'tra vayaṁ prabho*, but *kṛtvā* has been misread for *nūtnā*.

## C. *Sentence*

1. Prohibitive constructions.

*mā* for *na* in IV.97c *mā 'sūyituṁ tad alam arhasi*, instead of the regular *nā 'rhasi* (e.g. V.11d), is apparently an imitation of BhāgPur. X.32.21 *mā 'sūyituṁ mā 'rhatha priyaṁ priyāḥ*. Cf. also op. c. V.1.11 *mā 'sūyituṁ devam arhasi aprameyam* and Harivaṁśa, App. I, 32.54 *mā bhayaṁ kartum arhasi*. Renou, *Grammaire sanscrite*, p. 513 refers to Dvāviṁśatyavadāna 297.

On the other hand, *na* for *mā* is fairly frequent, e.g., II.79b *na kaṁ*

*ca varjaya*, 87a *na me 'vinayaṁ kuru* (but 76d *mā 'vinayaṁ kuru*), 95c *na māṁ spṛśa*, III.48a *no 'dvegaṁ vraja*, IV.27.3 *no mā vitara*, 60a *na vismara*. According to *PW*, *pw* and Renou, *Grammaire sanscrite*, p. 513, this use of *na* is very rare, the only certain instance being Pañcat. 42,12 Kosegarten (= Haridas Sanskrit Series, Benares 1930, I.215.3, p. 30,32) *tāta naivaṁ vada*. (As for Mhbh. 5.174.10, virtually all manuscripts read *maivaṁ manaḥ kṛthāḥ* for *naivaṁ* of the Calcutta edition.) Speijer, *Sanskrit Syntax* p. 274f. does not even mention this construction but note, e.g., Śāradātilaka 159c *mā mā muñca na muñca sādhu*. The use of *na māṁ spṛśa* is symptomatic of a continuous change in the appreciation of the prohibitive form. The older expression *mā mā sprākṣīḥ* (e.g. Rām. II.37.6) was still acceptable to the author of Mṛcch. VIII.39.4. About the 5th century A.D., however, the authors of the oldest bhāṇas ridiculed *mā sprākṣīḥ* as pedantic and harsh (Pādatāḍitaka 10.2, Padmaprābhṛtaka 17.15) and Sāgaranandin, Nāṭakalakṣaṇaratnakośa 17/118, later advised to use *mā spṛśa* instead of *mā sma sprākṣīḥ*. Rāmakṛṣṇa has reached the last stage by writing, in a work that lays a claim to literary merits, *na spṛśa*.

For *mā* + injunctive see the notes on IV.29a (112,23) *mā 'tyagāḥ* and III.127.2 (108,8), IV.31d (113,6) *mā gāḥ* and the references in Renou, *Grammaire sanscrite*, p. 439.

2. Conditional clauses.

Note *cet* in initial position in I.125.3 *ākāraya, ced bhoktum icchasi*. Renou, *Grammaire sanscrite*, p. 527, quotes an instance from Pañcadaṇḍacchattraprabandha 5.

A combination of *yadi* and *cet* (with *cet* standing after the verb or noun predicate) occurs in

I.61.4 *nirlajjo yadi śikhariṇīṁ pītvā gacchati cet, sarve vañcitā bhaveyuḥ*
II.57.1 *yadi mūlyena natyā vā gṛhṇāsi ced, gṛhāṇa*
III.11.2 *yadi vanamāly asmāsu kroḍīkṛtahṛdayaś cet, sarvaṁ saṁbhavati.*
IV.81cd (verse) *yadi ... sthirapadavīm upayāti ced, varaṁ syāt.*
IV.86.17 *yadī 'hā 'yāti ced vanamālī, tadā kiṁ vidheyam.*

Of the two instances in Speijer's *Sanskrit Syntax*, p. 374, to which Caland (p. 151) refers, one has a different word order; cf. Mhbh. 1, Appendix I No 55 line 16 *yady asti ced dhanaṁ sarvaṁ* and Rām. 2.42.15 *kaikeyyā yadi ced rājyaṁ syād adharmyam anāthavat*.

The construction in Gop. may possibly owe its origin to a misinterpretation of such double clauses as Prabodh. II.32 *yadi prasīdasi, tanoṣy aṅgāni tuṅgāni cet*. For such misinterpretations of literary texts see M. Leumann, *Homerische Wörter*, Basel 1950.

3. Negation.

Double negation occurs in the refrain IV.33d, 34d *nā 'dyā 'pi ... nā 'gato me mukundaḥ* (metri causa).

4. Ellipsis.

Note the ellipsis of *bhavantaḥ* in I.135c *paśyantu* and V.47.2 *sāvadhānā bhavantu* and see I.32.2, 61.5.

5. Plural for dual.

Note I.77b *vayam* for *āvām*, 120.3 *yūyam* for *yuvām*, IV.52.1 *karakamalaiḥ* (with reference to Kṛṣṇa's hands), 89.4 *bhavatīnām* and see note on VI.14b.

## § 19. VOCABULARY

*List of rare or remarkable words.*
*Note*: *EDS* = *Encyclopaedic Dictionary of Sanskrit* (Poona).

In general the vocabulary of the Gopāla reflects the traditional idiom of the late Kāvya. Reflexes of the contemporary world are V.28.2 *koṣṭhapāla* 'kotwal' and V.12b, 48b *nissāṇa* 'drum', possibly terms of the Moghul administration. There are a number of other Sanskritized New Indo-Aryan words (see Turner, *CDIAL* I, Prefatory Note, p. 3). Some of them may be Gujaratisms, such as *nissāṇa* 'drum' (on account of the *ṇ*, found in Marathi and Gujarati), VI.10a *paryaṅka* 'cradle', III.22c *maṇḍa* 'ornament' and *valaya* 'plot of land'. In the case of *ghaṭṭa* 'passage, ferry' and V.2a *malaya* 'garden' (doubtful) the direct source is uncertain, whereas *kālī* for *kāliya* is a non-Sanskritized word introduced in a Sanskrit text (see note on I.142d).

That some Vedic words have been adopted via the BhāgPur. is natural, considering the predominant influence of that text. Instances are I.110b, 120d *carama* 'last' (ṚS, YV), II.40.2 *ā-diś-* 'to assign' (AS, YV, also Rām. etc.), II.79c *nūtnāḥ* 'new-comers' (ṚS), VI.6c *nasi* (YV). More remarkable are words that seem to have been taken directly from the Rigveda (II.87c *pradade*, VI.12c *varvartti*, VI.39b *nikāma* 'desirous', perhaps II.79b *na kāṁ ca*, V.11a *kām api*) and the Atharvaveda (II.87b *pariśumphasi* from *pariśumbhati*). II.117b *vyānaśe* is common to Rig- and Atharvaveda. Common Vedic words are V.45b *jāta* 'son' (ṚS, AS, ŚB, Pañcat.). II.98.2 *ravatha* 'roaring' (ṚS, ŚB, etc.), IV.15c *saṁsravati*, 100b *ānīta* 'poured' (ṚS, VS, ŚB, etc.). Note also IV.93.20 *steyakṛt* 'thief' (ṚS, Manu, etc.). Most characteristic, however, are the Yajurvedisms I.42.2 *tatho*, I.54.2 *prātaraśana*, IV.52d *snūhan* and perhaps V.48.4 *antikam*, I.54a *ākūta*. Note also I.122c and see the notes on I.42.2 and V.48.4. For Yajurvedisms in the BhāgPur. see F.J. Meier, *ZII* 8 (1931), p. 71 and Renou, *JAs.* 1939, p. 395. For denominative verbs, characteristic of late Sanskrit, see above § 17.

In Caland's text edition a list of remarkable words has been added as an appendix (pp. 151-152). They have been incorporated in this Vocabulary, except the following items, which must be deleted as being based on wrong readings or incorrect interpretations. Some of them have found their way into R. Schmidt's *Nachträge zum Sanskrit-Wörterbuch*. They are as follows: *āsannīkṛtya* (I.74.7: 56,14), *īribha* (II.36b: 78,4), *udarīkaroti* (IV.59b: 120,17; probably wrong reading of L), *kharjūrīkṛta* (I.130b: 69,3), *paktībhū-* (V.32.3: 138,15), *paśuyukti* (IV.55b: 119,17), *puṇyabharat* (II.49b: 80,7), *pulkasaka* (I.18.4: 46,22), *pulla* (III.43.3: 99,11), *pramukhita* (I.2b: 43,7), *bakūla* (I.111c: 64.11), *rāmanāyaka* (Caland's error for I.17d: 46,10 *ramānāyaka*), *vidyāprabodha* (V.49d: 142,17), *śañc-+ā* (IV.55b: 119,17), *siñcita* (see note on IV.36a: 114,12), *siñjana* (V.15b: 135,10), *sūnu* (VI.6c: 144,15), *snuti* (IV.18b: 110,5), *sphūryati* (V.82d: 125,27, etc.), *hrād-* (I.134c: 69,32). The reference s.v. *ullālayāna* is a misprint for 61,18. For *gauravatā* see below, sub *ati-*, for *taṅkita* see *ātaṅkita*.

*akūla* (= *apāra*?) III.45c (99,19) *premākūlābdhipūre*. (*EDS* 110)
*akhinna* III.46a (99,25) *khedākhinna*. (*EDS* 254)
*agratas* IV.34.1 (113,34) *agrato vilokya*. Cf. Mṛcch. II.9.1, III.5.2 (Vikram.

59,21 Bollensen) *agrato 'valokya*. II.31.1 (77,1), III.134.1 (109,6) *agrato gatvā*. (*EDS* 456ff.)

*agrasaudha* 'terrace of a mansion' VI.26b (147,25) *candramarīcikā iva haridratnāgrasaudhāntare*. Very rare, see *EDS* 470. Cf. IV.17a (109,33) *saudhāgrodyattuṅgaketuprayātaḥ*, 56.5 (120,5) *saudhāgre 'malacandrikādhavalite*, 54d (119,4) *saudhāgrodagratalpaṁ viracitam*. But I.102c (62,11) *saudhāgraśālā* seems to refer to a room in the attic.

*agresarīkṛta* I.93.12 (60,29) (*EDS* 485).

*aṅkasthala* III.11c (94,4). *EDS* 513 has only *aṅkasthalī*.

*aṅkura* ntr IV.68b (122,29). See *EDS* 517.

*aṅkurīkṛta* IV.99.8 (131,17). Hapax (*EDS* 523). See *sāṅkurībhūta*.

*aṅga* interjection III.62b (102,20). See *EDS* 531.

*aṅgana* (= *aṅgaṇa*) I.119c (65,33), IV.66b (122,18) *vyomāṅgana*, I.112a (64,20) *gopāṅgana*, III.121b (107,17) *latāṅgana*.

*añc-* + *sam-ud* 'to show' I.16a (46,4) *ko na mudaṁ samudañcati*.

*atikaṣṭa* n., I.105.4 (63,8), IV.97a (130,25); *-ena* I.135.3 (70,5). Cf. Bhavabhūti's use of *ati-* (see Stchoupak, *Uttararāmac*. Introduction p. XXXVII).

*atigauravatā* 'excessive weight' IV.25c (111,29). From *atigaurava* (*EDS* 966). Incorrect Caland p. 151, Schmidt, *Nachträge* p. 173 (*gauravatā*).

*atiparama* (*-vadānya*) II.66a (83,7). Cf. *EDS* 1027.

*atipavana* III.46c (99,27). (Jātaka Pārijāta, see *EDS* 1028.)

*atiramaṇīya* 'delicious, tasty' I.118.1 (65,23). See *kamanīya*, *cāru*.

*atilobhin* II.99.2 (87,29). Hapax (*EDS* 1110).

*ativayas* n. 'old age' I.126a (67,31). As a substantive it is a hapax (*EDS* 1112).

*ativeśa* (for **aty-āveśa*?) I.63a (53,32) *ānītaṁ madhu madhuraṁ mātrā premātiveśena*. Not registered in *EDS* 1134.

*atiśūka* 'variety of barley' I.112d (64,23). (Paryāya Muktāvalī, see *EDS* 1157).

*atisura* (gloss: *devātiga* 'surpassing the gods') V.17d (135,26). (Nyāsa, comm. on Kāśikāvṛtti, see *EDS* 1157.)

*atyuttuṅga* 'very high' II.41c (78,32) *atyuttuṅgaśikhāgra*, V.14a (134,28) *atyuttuṅganagendraśekhara*. See *EDS* 1307.

*adhaḥpravāha* IV.16c (109,26).

*adhīśvara* + inf. (= *īśvara*) 'able' IV.57d (120,10) *ko vimocayitu(ṁ) mām adhīśvaraḥ*.

*anativilamba* 'no great delay' ex coni. III.69.5 (103,17). Cf. IV.20.3 *kim ativilambitam*.

*anapāya* III.94b (105,39) *anapāyataḥ*. Cf. III.77a (105,4) *anapāyin*.

*anaya* ntr II.75b (84,11). Masc. II.99d (87.34).

*anudhyāna* III.108a (106,28). (GopBr. II.2.5, v.l. Śak. IV.20.3.)

*anupoṣaṇa* ntr VI.36b (148,32).

*anupravṛtta* II.83d (85,12). (BhāgPur.).

*anubhava* I.8.5 (44,30), V.14.5 (135,3) *-rasānubhava*.

*anubhukti* III.106a (106,24).

*antaragṛha* (= *antargṛha*) V.36c (139,15).

*antarādarśin* 'seeing the difference' III.78b (105,7).

*antargata* 'disappeared' V.10.3 (133,18). (Bhagavadgītā 7.28, *PW* II,248). But see also I.8a (44,22), 115b (65,6).

*andolin* 'roaming' (?) V.26a (137,7).

*anyā* (= *anyatama*?) 'one of a number, some one'? See ad IV.68.1 (122,32) and II.111.3 (90,8) *anyai 'kā ... aparā*.

*anyatas* + abl. 'outside' I.106b (63,11) *locanād anyato gantum*. (ĀśvGS. 4.5.7 v.l. *anyato varṣābhyaḥ*?)

*anveṣicāra* IV.29c (112,25).

*aparāga* 'colourless' II.8d (73,35). ('detached' Yudhiṣṭhiravijaya).
*apīcya* 'savoury' IV.86c (126,32) *ātithyam apīcyapalvalajalam.* (BhāgPur. = *atisundaram*, comm.).
*apūpa* I.118a (65,21), 138.5 (71,2). But I.74.13 (56,20) *pūpa*, I.136a (70,27) *pūpāyate*, without the prefix (?). For an Indo-European explanation see lastly Mayrhofer, *Anzeiger Österr. Ak. Wiss., phil.-his. Kl.* 122-6 (1986).
*apeta* + instr. 'without' I.50b (51,38) *tvayā 'petā.* Only recorded with abl. (*PW.* I, 760).
*abhivṛṣṭi* IV.68a (122,28). (Sūryaśataka).
*abhisneha* V.35a (148,28). (Bhagavadgītā 2.57 *an-abhisneha*).
*abhyavaharaṇīya* 'food' I.82.3 (58,17). (Vikr. III.6.3 *abhyavahārya*).
*amanda* 'tree' III.54d (101,6). See note on II.51a. (Śabdacandrikā *apud* Śabdakalpadruma).
*amitadyuti-śālin* VI.8b (144,28).
*amba*, interj. IV.23.2 (111,15).
*are (')re* I.61.8 (53,23). (See *PW* and cf. Kṛṣṇacarita, p. 80 line 11 *arerekāreṇa*).
*arghyay-* IV.64b (122,4). Ex coni.
*arthajāta* V.21a (136,11). See note.
*ardhayāma* V.48a (142,3) *sārdhayāma.* (Bhāvaprak.).
*arvāk* II.111c (90,4) *māsād arvāk.* (Manu, Yājñav.).
*avaghāta* I.35c (49,27), 36.2 (49,35) *daṇḍāvaghāta*, 67c (55,3) *śītakampāvaghāta*, VI.14.1 (146,3) *ānakāvaghāta.* (SāhDarp.).
*avataṁsī-kṛ-* I.15b (45,32) *karṇāvataṁsīkṛtam.* (Kād. 144,2 Pet.)
*avasīdana* I.67.2 (55,6).
*avahelanā* I.74.33 (57,8) *avahelanāṁ karoṣi* (Lex.).
*avāṅmanasa* 'beyond word and mind' VI.22a (147,8). (BhāgPur. V.1.21).
*aśeṣa* 'Universe' I.23c (47,18) *aśeṣaśekharamaṇe* (BhāgPur. X.11.20 *tam aśeṣaśekharaṁ matvā*).
*asarvarūpa* 'special?' VI.47a (150,18).
*asitasarit* (Yamunā) III.41b (98,27). See *Kṛṣṇā.*
*asitasuratatinī* (Yamunā) III.41c (98,28).
*ākarṇānta* adj. III.23a (95,28) *locanaiḥ*, IV.47a (117,33) *locane.* See *karṇānta* and cf. Mhbh. III, App. I, 14.48 *śaram ākarṇāntadeśāntam.*
*āgraha*, see *duāgraha.*
[*ājvala* C IV.58b (120,12), VI.28d (147,27) does not exist.]
*āḍambara* 'splendour' I.58a (53,4) *-tīrāvaṭāḍambara*, I.91c (60,5) *pītāmbarāḍambara.* See *Proto-Munda Words in Sanskrit*, p. 20.
*ātaṅka* I.98c (61,26) *nirātaṅka.*
*ātaṅkita* II.30b (76.28) *śaṅkātaṅkitacetas.*
*ānaka* VI.41.1 (146,3) *ānakāvaghātakalakalaḥ*, VI.15b (146,7) *mṛdaṅgamurajānakavallakīnām.* Cf. Mhbh. VI.23.13 *paṇavānakagomukhāḥ*, Hariv. 24.16 *ānakānāṁ ca saṁhrādaḥ*, BhāgPur. X.12.1 *ānaka-śaṅkha-*, Brahmavaivartapur. IV.15.132, etc. (Pāli *āṇaka*, *ānaka*, 'name of a kettle-drum').
*ānarcya* 'having honoured' IV.87b (127,16).
*ānaśe* + *vi* II.117b (91,18) *vyānaśe.*(ṚS, AS).
*āplāvita* (= *āprāvita*), see *plu-.*
*āmadhyāhnam* IV.86.7 (127,5). (*Ind. Sprüche, pw*).
*āmoka* (= *niveśa*?) III.59a (81,26). Cf. III.69b *-vimoka.*
*āmodin* 'fragrant' IV.19d (110,14). Also Bhartṛhari 140. Cf. *āmodita* (Prabodhac., BhāgPur.) in IV.56.6 (120,6) *-modāmodita* (as against I.10.1: 45,7 *-āmodamodita*).
*āyāma* 'check, control' II.33b (77,16), VI.9b (144,35).

*āyoga* I.102a (62,9) *-candrāyoga*, V.46d (141,23) *hiraṇyanikaṣāyoga*.
*ārtabandhu* IV.16a (109,24) *ārtabandho*. (BhāgPur.). See also *dustarārtibandhu*.
*ārdrīkṛta* IV.88a (127,25).
*ārdrībhūta* III.45.1 (99,21).
*ārya*, also used in addressing the elder brother IV.22.2 and 9 (110,34; 111, 7), 23.2 and 4 (111,5 and 7), 41.2 (116,15), etc. (Bālarāmāyaṇa, see *pw*).
*āvarti* (?) IV.33b (113,26) *-snutakucayugāvartim āvartayantī*.
*āśraya* 'row' II.4a (73,9) *vilulitaśākhāśraya*.
*āsanīkṛtya* I.74.7 (56,14). (Kādambarī).
*āsyavāsya* I.139d (71,8), 139.2 (71,10). Cf. I.140d (71,16).
*āhlādin* III.114a (107,1). See *pw* and Ratnāv. I.48.

*ittham* (= *īdṛśam*) I.125d (67,8) *yato bhagavataḥ spṛśottham ittham sukham*, V.12a (134,7) *ittham te (nu) katham bhaven matir iyam*.
*indirāpati* (Viṣṇu-Kṛṣṇa) IV.76a (124,25).
*-īya* see note on VI.3b (143,3).
*ugragandhi* I.75b (57,19). See also III.48c (99,37) *sugandhi* and cf. Wackernagel, *Altind. Gramm.* II/1, p. 105, *Nachtr.* p. 33, Renou, *Etudes de grammaire sanskrite* I, p. 106, *Histoire de la langue sanskrite*, p. 176 (*durgandhi* condemned by Vāmana).
*ujjh-* VI.8.1 (144,31) *ujjhīya* (ex coni.).
*uñch-* + *saṁ-pra-* 'to wipe off' III.4.1 (93,1) *mukhakamalaṁ vāsasā saṁproñchya*. (Mṛcch. IX.7.21 *proñchati*).
*utkaṇṭhate* II.15.2 (74,32) *cetaḥ*, III.74d (104,17) *hṛdayam*, but V.20d (136,8) *cetas tvayo 'tkaṇṭhitam*.
*uttaray-* + *sam* II.45.2 (79,21).
*utpalārā* (apparently = *utpalapattraka* 'a broad-bladed knife or lancet used by surgeons' Suśruta) III.67c (103,3).
*utphūtkṛta* I.110d (64,4) *vṛndāvanam ... vyālībhir utphūtkṛtam*.
*utsaṅga* 'association, union' (Lex.) III.4a (92,31) *sakhyutsaṅgo*.
*udakī-kṛ-* (ex coni.) IV.59b (120,17).
*udāram* adv. 'very' (?) I.74b (56,7) *madhuram udāram*.
*udgrīva* IV.41d (116,13) *udgrīvam udvīkṣya*.
*udgrīvikā* IV.52c (118,25) *udgrīvikābhiḥ*.
*udvīkṣita* 'looking upwards' (bahuvrīhi) II.1b (72,25). Cf. *unnayanapaṅkti* (Wackernagel, *Altind. Gramm.* II/1, p. 283).
*upadā* III.126c (107,30) *niścitārthopadābhiḥ*.
*upariṣṭāt* III.60b (102,11) *kupito mamo 'pariṣṭāt*. See note.
*upalabdhi* 'plan' (?) I.57a (52,32) *dhātas tavo 'palabdhiś ced ...*
*upasthiti* II.39d (78,20) *satyaṁ tasya na śobhate narapater hīnā padopasthitiḥ*.
*umbh-* (meaning?) II.87d (85,39) *kathaṁ kamanīya gṛhaṁ sukham umbhasi*.
*ullālayāna*, see 3. *lal-*.
*uru-*, note I.12d (45,20) *uruphalita*, IV.47b (117,34) *uruviddha*.
*usra* 'beam' II.3d (73,5), V.27b (137,13). (Raghuvaṁśa).

*ekaka*, fem. *ekikā* IV.42a (116,25). (See *PW*. V.1215, Speyer, *Studies about the Kathās.*, p. 77).
*ekadā* 'at the same time' = 'at once, immediately'? V.13.4 (134,23). But cf. IV. 45.5 (117,26).
*audāsya* II.34a (77,20). (Naiṣadhacarita, etc.).
*audīcya* I.12c (45,19).

*kakṣī-kṛ-* I.105d (63,4). See note on I.97d.
*kacchā* 'hem or end of lower garment, tucked into the girdle or waistband' (Mon.-Williams) I.34.10 (49,21). Probably *kakṣyā* would be a more correct spelling.
*kaṇa* 'drop' I.64a (54,1) *dadhikaṇa*, II.114b (90,30) *sikto hi dadhnaḥ kaṇaiḥ*, III.4b (92,32) *svedāmbhaḥkaṇaviralatārāvalim*, II.91b (86,20) *kaṇaśaḥ*; 'tear' I.106.1 (63,12) *kaṇam unmucya ruroda*. (Kundamālā *kaṇa*, *kaṇikā* 'spray', e.g. III.17 *vārikaṇārdra*, Bhartṛh. 176 (v.l.), Kālid., BhāgPur.).
*kathā* I.131.1 (69,15) *vatsānāṁ kā kathā | kutra santi* 'What news is there about the calves? Where are they?', here synonymous with *kā vārttā* (cf. I.143.2, IV.39.23). Elsewhere *kā kathā* is only attested in the sense 'How should one speak of ...?'
*kanara* VI.31d (148,12) = *kunara*. Cf. *kasita* in c.
*kandarā* 'cave' IV.70c (123,25) *girikandarāsu*.
*kandalin* (= *aṅkuravant* ?) IV.68c (122,30) *nā 'nyaḥ kandalinīṁ karoti kumuda-śreṇīm*. Cf. *kandala* 'shoot, sprout' (Hemacandra, Medinī, Yaśastilaka); or = *kandalita*? See next word.
*kandalī-bhūta* (= ?) I.53b (52,14) *saṁśliṣṭo nā 'pi nandas tanayaratikalā-kandalībhūtagātraḥ*. Cf. *kandalita* 'reichlich oder ganz unerwartet hervorgebracht'.
*kapaṭī* II.39c (78,19).
*kamanīya* I.15.2 (45,36), II.92b (86,26), etc.; 'delicious' I.138.7 (71,4) *kamanīyam idaṁ pāyasam*. Cf. I.43b (50,36) *pāyasaṁ cāru cāru*, I.118.1 (65,23) *atiramaṇīyaṁ bhojyam*.
*karagrāhin* 'tribute-collecting' II.85a (85,22).
*karṇākarṇī-kṛtya* II.68.7 (83,21). Rām. VI.36.36 *karṇākarṇi* is a variant reading for *karṇe kaṛṇe*. For ep. class. *keśākeśi*, Mhbh. VIII.33.60 *kacākaci*, *dantādanti*, *nakhānakhi*, Bālar. 285.2 *kacākaci*, see Pāṇini V.4.127, Wackernagel, *Altind. Gramm.* II/1, Nachtr., p. 43.
*karṇātithitva* II.117a (91,17) *eti karṇātithitvam*.
*karṇānta* II.42a (79,2) *karṇānta-bhrāntanetra*, III.23a (95,28) *ākarṇāntair locanaiḥ*. Cf. Kundamālā III.15 *karṇāntāyatalocanaḥ*, etc.
*karmajanya* (= *karmaja*) VI.21b (147,7). (See *pw* VII,330).
*kalaṅkāspada* tatpuruṣa I.38d (50,11), bahuVrīhi II.49a (80,6).
*kalabha* in V.32c (138,11) *anantakalabhaḥ*, according to the marginal gloss: *anantābhiḥ kalābhir bhātī 'ti tathā*.
*kalaha* adj. II.95a (87,8).
*kalikā* I.115c (65,7) *kāntikalikā*, II.10a (74,9). (Vikramāṅkad. 18.2 *ratnaśreṇīkiraṇa-kalikā*, Bṛhatkathāmañjarī 7.543 *lāvaṇya-kalikā*, etc.).
*kalindajā* (= *Kālindī*, Yamunā) I.119a (65,31). (Vikramāṅkad. 2.6 *kalindakanyā*.)
*kalpalatikā* I.38b (50,9), II.30d (76,30), V.16b (135,18), see note on V.16b.
*kalpavallī* V.21d (136,14).
*kalmaṣahan* or *kalmaṣaghna* II.88b (86,3) *kalmaṣaghnī*.
*kavay-* I.135a (69,35) *kavayati*.
*kavalay-* II.115b (91,10) *vyālī-kavalitaṁ kṣetram*, III.36d (97,29) *nā 'yaṁ dayā-kavalitaṁ hṛdayaṁ karoti*, III.21c (95,19) *kavalayati nūnaṁ vrajavadhū-manovṛttiṁ*.
*kaśmala*, m. III.32b (97,5).
*kasita* 'black'? VI.31c (148,9). See *kuṣita* and cf. *kanara*.
*kākṣa* (a certain plant) I.130b (69,3).
*kātara* 'afflicted, restless' (*āturaḥ*, *avyagraḥ*, *adhīraḥ*) II.103a (88,9), III.120b (107,15) *bhaktānugraha-kātara* (also Brahmavaivartapur. IV.16.27 and 43, 20.34, 69.23. See Introduction § 21). The same meaning has BhāgPur. X.25.30 *snehakātara* (modern comm. *snehātur hokar*), but for *kātara* 'distressed'

(e.g. Brahmavaiv.pur. IV.97.54 *kṛṣṇavicchedakātarā*, 62 *virahajvarakātarā*, 69.20 *virahakātara*) Gop. has *khinna*, e.g., Gop. IV.18.2 (110,9) *śrīkṛṣṇa-virahakhinnā*, 26b (111,34), etc.
*kāla* = *kālī* ? See ad I.142d *vidhvastakālo*.
*kālātikrama* I.118.2 (65,24), II.94b (87,3), and IV.39.22 (115,29) *kālātikrameṇa samāgato 'dya kṛṣṇaḥ*. (Rām. V.56.1167*).
*kālī* (pr. m.) for *kāliya* II.70a (83,30). See ad I.142d. Also in I.121c (66,20) *kālīnāga* (= Hindi *kālīnāg*), etc.
*kāśmalya* I.93.10 (60,27).
*kāśmīrīrasa* 'saffron' V.19c (136,3). Cf. Bhartṛhari 144b *kāśmīradrava*, Śāradātilaka 152a *kāśmīradhūli*, etc.
*kāṣṭhāyita* I.59b (53,9).
*kiyaddūre* 'how far' I.127.6 (68,6) *dṛśyatāṁ kiyaddūre santi*. Cf. (with an indefinite meaning) Hitop. III.24 (96,15 Peterson) *kiyaddūraṁ gatvā punar āgatya* ...
*kiraṇa* 'drop' V.19c (136,3) *ambukiraṇair*.
*kukalā* 'a wrong tone' II.77d (84,20).
*kuc-* + *sam*: see note on IV.91.6 *saṁkocayitum*.
*kuñc-*: *kuñcayati* and *kuñcita*, see ad IV.91.6.
*kuñjabhavana* (= *kuñjakuṭira* 'a bower') I.2a (43,6), IV.19b (110,12).
*kuñjabhūmi* II.8d (73,35).
*kuṭīra* I.67.1 (55,1). (Gītagovinda, etc.).
*kuṇḍalita* 'curved, bent' IV.23c (111,12) *gātraṁ kuṇḍalitam*. ('geringelt' Sāh-Darp., 'ringgeschmückt' Yaśastilaka).
*kutastarām* II.7.6 (73,29). (Kapila I.81).
*kuntalita* II.9a (74,4), IV.71b (123,29).
*kupaṭa* 'a miserable garment' II.87b (85,34). (BhāgPur.).
*kuliśa* ntr 'vajra' I.17b (46,8). (BhāgPur. VI.11.8, Mhbh. III.83* v.l.).
*kulyāy-* I.17a (46,7) *kulyāyate*. (Bhartṛhari 324 Kosambi).
*kuṣita* (= *asita* 'black'?) VI.46c (150,13). See *kasita*.
*kūṭabhavana* 'tent (?)' II.33b (77,16).
*kṛtamāla* 'Cassia fistula L.' I.130b (69,3). (Suśruta).
*kṛṣ-* + *ā* 'to plow' III.31a (96,32) *ākṛṣṭa*.
*kṛṣ-*(X) II.110.10 (89,36) *yadi śiraḥ karṣayāmi* 'if I draw back my head'; see note on VI.10d.
*kṛṣ-*(X) + *vi* IV.90.2 (128,10) *vikarṣita* (= *vikṛṣṭa*).
*kṛṣṇā* 'Yamunā' II.70a (83,30), IV.75b (124,21).
*keligeha* 'pleasure-house' II.48c (80,3).
*kairava* I.3b (43,12), 31d (48,28), III.20d (95,15), etc. See *satkairava*. (Common in the late class. literature, but cf. Daśak. (Pūrvapīṭhikā) 25,16 Agashe, Bhartṛhari 64 Kos., Mhbh. I, App. I, 1.44 v.l.)
*kairaviṇī* I.78a (57,34) (Kāśikā, see *PW*).
*kodrava* 'ditch millet' II.115b (91,10). See Claus Vogel, *IIJ* 13, p. 21.
*koraka* IV.13b (109,10). (Rām. II.53.4, Śak., Suśr., Gītagov.).
*koṣṭhapāla* 'kotwal' V.48.2 (142,8). See note.
*kroḍīkṛta* III.11.2 (94,7) *asmāsu kroḍīkṛtahṛdayaḥ* 'if he has overpowered our hearts in us (?)'. (Harṣacarita).
*kṣaṇ-* + *vi* 'to disturb' III.7a (93,12) *vikṣata*.
*kṣaṇaikam* I.124.3 (67,1), II.7.2 (73,25), IV.63.1 (121,18), 85.10 (126,20).
*-kṣatiṁ kṛ-* (= *tyaj-* 'to abandon') II.111.8 (90,13).
*kṣip-* (X) + *vi*: I.102b (62,10) *vikṣepita*. (Turner, *CDIAL* 11656).
*khañjībhūta* I.63.2 (53,35).
*khaṇḍopala* (= *khaṇḍaśarkarā* 'candied sugar') I.74.13 (56,20).

*kharvita* I.6b (43,27) *tarkākarṇanakheda-kharvitasukha*, II.80a (84,32) *garva-kharvitamati*. (Kathās. 51.1 'that has become dwarfish').
*gatatrapa* I.88.7 (54,22). (Schmidt, *Nachträge*, p. 166.)
*gam-* (caus.) + *nis* V.49d (142,17) *rātriṁ nirgamayāṁ babhūvatur*.
*garuḍamaṇi* 'emerald' I.82b (58,14). Cf. V.10d (133,13) *gāruḍānāṁ maṇīnām*.
*gartapūrti* 'filling one's stomach' I.129.2 (68,25).
*gartaraya* 'strong desire'? VI.34d (148,25). (*raya* 'ardour' BhāgPur.).
*garbhita* 'containing' IV.56d (119,33). (*PW* V,1374, *pw*).
*guḍālaka* 'lock' I.49b (51,35). BhāgPur. X.38.9 *mukhaṁ mukundasya guḍāla-kāvṛtam* (Hindi translation *ghūghrālī alakāvalī se alaṁkṛt* 'having curling locks'). Cf. *guḍā-keśa* 'thick-haired', Pāli *guḷa* 'cluster'.
*gup-/gop-* + *sam* 'hide, conceal' IV.20.1 (110,19) *saṁgopayati*, II.14.2 (74,25) *saṁgopyate*, II.91a (86,19) *atisaṁgopita* (emendation), III.126.7 (108,2) *saṁgopya*.
*gṛheśvara* (= *gṛhapati* = *grāmādhyakṣa*) I.114.1 (64,34).
*gopakumāra* I.34.8 (49,20), II.61.4 (82.2), etc. Cf. I.36.5 (50,1) *gopātmaja*, I.60a (53,12) *gopabāla*.
*gopāṅganā* I.108c (63,28), 112a (64,20).
*gomāyuka* IV.93c (128,35).
*goṣṭhāgāra* I.104a (62,22). (Hārāvalī 168).
*gaupāla* (? ex coni.) VI.13b (145,26) *gaupālaṁ vapuḥ* (*gopālaṁ* L).
*gauvardhanīya* VI.4b (143,11). See ad VI.3b.
*ghaṭodhan* IV.51b (118,18) *ghaṭodhnī*.
*ghaṭṭa* 'passage, ferry' II.34.8 (77,31), 43b (79,8), 85a (85,22 *yamunāghaṭṭa*). See *pratighaṭṭa*.
*cakorīkṛta* III.66d (102,39), IV.50d (118,15).
*cañcura* 'experienced, ingenious, active' I.105b (63,2) *-aruṇacañcucañcura*, III. 134c (109,4) *cañcuracauracauryacaraṇanyāsair*. (Harṣacarita, Kirātārjunīya, Haravijaya, see Schmidt, *Nachträge*, p. 177).
*candrakara* 'moon-ray' III.66b (102,37) *candrakarābhirāma*.
*candrakavarti* 'moon-shaped wick of a lamp' I.34b (49,12) *-mayūkhaiḥ*, V.34.5 (138,34) *candrakavartiśalākā*, I.32.2-3 (48,34-35) *sacandrakavartikaṁ nīrā-janabhājanam*.
*capalā* 'lightning' III.35b (97,21). (Gītagov., Lex.).
*carama* I.110b (64,2) *carame vayasi*, I.120d (66,12) *caramāyuṣi*, II.28c (ṚS, YV, BhāgPur., etc.).
*carv-* (caus.) + *sam* II.85b (85,23) *ke yūyaṁ paśubhis tṛṇāni bahuśaḥ saṁcar-vayanto hi naḥ*.
*carvaṇā* I.7.4 (44,20) *rasacarvaṇāṁ kurvatām*. (Haracaritacintāmaṇi 19.32 *bhagavadbhakti-pīyūṣarasacarvaṇā*).
*cāturī* I.85b (58,30). See *Ind. Ling.* 16, p. 89.
*cāru* 'good, nice, delicious' I.43b (50,36) *pāyasaṁ cāru cāru*. See *kamanīya*, *atiramaṇīya*.
*cikkaṇa* III.66c (102,38) *cikkaṇāmalakaca*.
*cittī-kṛ-* I.52d (52,11) *no cittīkṛtadarbhaśūkavikṛtiḥ* 'not heeding the wounds caused by the darbha grass and the awns of grains' (BhāgPur. IV.1.28 *eko maye 'ha bhagavān ... cittīkṛtaḥ prajananāya*).
*citrastha* (= *citragata*) III.23d (95,31) (Hariv., etc.).
*citrī-kṛ-* III.66d (102,39). (Śak. VI.21b).
*ciradarśana* IV.41.5 (116,18)? (Mudrār.)
*cumb-* + *sam* IV.36a (114,12) *saṁcumbitaḥ*.
*culuka* 'a small vessel' II.110.6 (89,32).
*chadmin* II.91b *bhuktaṁ chalāc chadminā*. According to Debrunner, *Altind. Grammatik* II/2, p. 331, only occurring in compounds.

*chid-* + *vi* III.42.2 (98,36) *vicchidya* 'separate, alone'. Cf. *viccheda* (l.c.). (Prabodh. II.26.30 *kāmād vicchidya*, v.l. *vibhidya*).
*janika* 'producing, causing' I.58c (53,6) *bhītijanika*.
*janigrāma* V.18ab (135,28-29). (Hariv. App. I, 41.1404 *jani* 'birthplace' is a dubious reading.)
*jaraṭha* (C: *jaraṭa* L) 'hard'? I.119.4 (66,3) *kusumāni ... preṣitāni tubhyaṁ dhartum ākāṅkṣati jaraṭhaḥ*. Not 'old man' (as *-jaraṭī*, v.l. of *-jaratī* 'old woman' in Śāradātilaka 68,3 *duṣṭajaraṭī*). Cf. *jaṭhara* 'hard, firm' (see *PW*)?
*jāta* 'son' V.45b (141,13). Vedic.
*jānubhaṅga* 'knee-crooking'? (Caland, p. 16 'prostration'). I.57d (52,33). Cf. *aṅgulībhaṅga* 'bending the finger' (*EDS* 626 and 630) and see the notes on *tribhaṅga* and on IV.89a. For IV.53a (118,29) *aṅgabhaṅga* 'movements of the limbs' see *EDS* 562.
*jālaka* 'a bundle of buds' I.52b (52,9) *jālakamālinī*. (BhāgPur. VIII.20.17 *patnī jālakamālinī*).
*jhaṇatkāra* I.25d (47,28) *-śṛṅkhalajhaṇatkāraiḥ*. (Prabodh. II.33d *kaṅkaṇajhaṇatkāra-*).
*ḍiṇḍīra-piṇḍa* IV.30a (112,34).
*ḍimbha* 'boy' II.92 a (86,25). (Kālid.).

*taṭinī* 'river' II.117a (91,19), III.11c (94,4 *rasa-*). See *surataṭinī*.
*tatho* I.42.2 (50,31), 54a (52,19). Vedic.
*tanuruha* III.27a (96,7).
*tap-* (caus.) + *upa* III.84a (105,18) *upatāpita*.
*tapanaduhitṛ* (Yamunā) I.117b (65,16).
*talpa* ntr IV.54d (119,4).
*tāṭaṅka* I.146c (72,15), IV.83b (125,31), V.34a (138,26). (Kāvya)
*tāpahara* VI.29a (147,34) *bhavatāpahara*, 31c (148,9).
*tigmadinakṛt* 'sun' IV.29b (112,24).
*tigmadhārāṁśubhṛt*, id. II.104c (88,16). (*tigmadhāra* 'sharp' Mhbh. VII.46.15).
*tigmaruci*, id. IV.27c (112,4). (Kundamālā).
*tuṅgaketu* 'moon'(?) IV.17a (109,33).
*tumph-* 'to hurt' (?) II.87c (85,37) *yady anavadyatayā na hi tumphasi*. (Dhātupāṭha 6.27 '*hiṁsāyām*').
*tūṇay-* 'to contract' (?) VI.11d (145,12) *tūṇitatūlam* 'shrivelled grass' (?).
*tṛ-* (caus.) + *ava* 'to repeat the words' I.105.5 (63,9), IV.91.6 (128,24) *avatārayati*. (Comm. on Yogasūtra and on Mahānāṭaka),
*trayyanta* (= *trayī* 'Veda') I.7a (44,13) *trayyantānta* 'Vedānta'; (= 'Vedānta'?) II.62a (82,11) *trayyantodita-*. (Sarvadarśanasaṁgraha 146,17).
*tripād* III.106b (106,19) *tripādvibhūtilīlā* (see *pw*), 117b (107,9) *mahālīlāṁ tripādbhūtāṁ parātmanaḥ*.
*tribhaṅga* I.15.6 (46,1) *tribhaṅgāṅga*. Cf. IV.77c (124,32) *tribhaṅgin*, IV.53a (118,29) *tredhā kṛtvā 'ṅgabhaṅgam*, and V.30b (137,34) *sācīkṛtāṅgatrayam* (: V.38d : 139,33 *sācīkṛtavapuṣi*). See Caland, Introduction p. 38 n. 1, K.M. Varma, *Myth of the so-called Tribhaṅga as a pose*. Santiniketan 1984, p. 65.
*tvar-* (caus.) + inf. 'to impel' III.74c (101,16), V.16c (135,19). Rare, cf. Rām. III.1361* *tvarito draṣṭum* and Bhaṭṭikāvya 15.60.
*daṇḍayitṛ* I.62a (53,28).
*dadhyabdhi* I.135d (70,2).
*dayanīya* III.76.2 (105,2).
*dā-* + *pra* (middle) II.87c (85,30) *pradade*. Vedism (see note).
*dāmin* IV.24a (111,19) *sragdāminī*.
*dāruyantravat* III.81b (105,13). (Mhbh.).

*dāvānalīya* I.121d (66,21).
*dinamaṇi* 'sun' III.36a (97,26), 52.4 (100,30), IV.34a (113,30). (Bālarāmāyaṇa, Gītagovinda).
*diś-* + *ā* 'to assign' II.40.2, etc. (AS, YV, Rām., etc.). Cf. Pali *ādisati* 'to dedicate'.
*dīp-* + *ud* III.42b (98,32) *uddīpta*. (Amara). Cf. VI.6a *dīpta*.
*dīp-* + *sam* III.58b (102,3) *smitasaṁdīpitanetrasāyakena*.
*dīpapātra* IV.46.1 (117,31).
*dīpāvalī* V.14c (134,30).
*dugdhaphala(ka)* I.74.30 (57,4), 74.38 (57,12).
*duranta* (= *ananta*) II.34a (77,20). (BhāgPur., etc.).
*durāgraha* 'obstinate, dogged' VI.18a (146,25). ('Obstinacy, idée fixe': comm. on TB, BhāgPur., see *PW*. I, 670, V, 1499).
*durjvara* I.121a (66,18).
*dṛṣṭāntī-kṛta* I.18.1 (46,19).
*-deśāt*, see above § 18, A3.
*dostaṭī* I.72d (103,34), V.16c (135,19) *prollāsya hṛddostaṭīm*.
*dyumaṇi* IV.18c (110,6) (Rājat., BhāgPur., BrahmavaivPur. IV.21.44, Hemādri). See *dinamaṇi*.
*draḍhay-* 'to confirm' III.40b (98,23) *maduktiṁ draḍhayati*. (Śaṅkara).
*droṇaudana* 'a *droṇa* of boiled milk' I.59d (53,11).
*dvārāyate* I.17c (46,9).
*dviparārdha* III.110a (106,32).
*dhanadāy-* I.17c (46,9) *dhanadāyate*.
*dhārā* III.20a (95,12) *analadhārayā*.
*dhūmita* III.64b (102,29) *dhūmitaketakolmuka*.
*dhūlay-* + *ud* I.8a (44,22) *bhasmoddhūlitavigraho* (also Śivanāmasahasra, cf. Kathās. 99.10 *bhasmoddhūlitagātra*, *PW*. V,1177).

*naṭ-* 'to tremble' I.59b (53,9). See Mayrhofer, *KEWA*.
*nandikeśa* (= *nandīśvara*) V.43a (140,34).
*nandīśvara* IV.16.5 (109,32), 17.2 (110,2), V.18a (135,28), 48.4-5 (142,10-11).
*nayanā* 'pupil of the eye' III.9d (93,32) *vāmanayanānetra*. (Lex.).
*nayavant* (= *sunīta*?) I.23a (47,16). ('mit der Politik vertraut' Rām., Kirātārj.).
*nas*, loc. *nasi* VI.6c (144,15). (Veda, BhāgPur.).
*nānya* (= *ananya*) V.47c (141,34), VI.19a (146,29) *nānyādṛśa*.
*nikāma* adj. 'desirous' VI.39b (149,5). Rigvedic *níkāma*.
*nikvāṇa* I.108b (63,27). (Śiś. 20.4).
*nigadita* ntr 'speech' VI.43.1 (149,35). (BhāgPur. VIII.21.25).
*nijam* (= *ātmānam*) II.35c (77,34). Cf. I.8a (44,22) *nijāntargata*. See *PW* (*nijārtham*) and Schmidt, *Nachträge nijagupta* (= *svayaṁgupta*).
*nidrāyita* 'drowsy' I.59c (53,10).
*nidrita* I.105d (63,4) *sunidritamukha*. (Rājat., BhāgPur.).
*nirbhayatā* I.146.1 (72,17) *nirbhayatayā* 'for safety's sake'.
*niryāpaṇa* IV.54a (119,1). (BhāgPur.)
*nivaha* 'bringing, causing' II.89b (86,8). (BhāgPur.).
*niśānātha* 'moon' IV.75a (124,20). (VarBṛhS., Kathās., etc.).
*ni(ḥ)śreṇī, -i* (= *śreṇī, -i* 'troop, flock'?) I.69a (55,12). See ad II.117d (91,20).
*niḥsāṇa, niḥśāna* 'kettle-drum' IV.17b (109,34), V.48b (142,4).
*niḥsīma* II.62b (82,12), III.87b (105,25). (Bhartṛhari 264 Kos., Bhāminī Vilāsa).
*nī-* 'to take', see ad IV.85.8.
*nī-* + *apa* 'to spend the time' IV.48b (118,3) *kālo 'paneyo bhavet*, 56c (119,32) *rajanībhāgo 'paneyas tvayā*.

*nī-* + *ni* 'to take away' IV.68.3 (122,34) *śrīkṛṣṇo vastrāṇi ninīya* ... (= *apa-nī-* IV.91.3: 128,21).
*nīrājana* I.32.1 (48,33), IV.98.1 (131,1) *nīrājanāya*. Cf. I.32.3 (48,35) *nīrājanabhājana*, I.33.6 (49,9) *nīrājanamudrā*.
*nīrājay-* II.42b (79,3) *nīrājitāṅghri*, 36d (114,15) *nīrājito mādhavaḥ*, 98.2 (131, 2) *nīrājayām āsuḥ*, IV.98.5 (131,5) *nīrājayantyaḥ*. See Hans Losch, 'Nīrājanā', *Beiträge zur indischen Philologie und Altertumskunde* (Festschrift Walter Schubring, 1951), pp. 51-58.
*nīliman* I.135b (69,36) *nīlima-ruc*. (Mālatīm., Caṇḍak., Gītagovinda, Vikramāṅkadevac., see pw).
*nīvīdravya* I.106a (63,10).
*nu-* + *pari* 'to praise' III.75b (104,23) *pariṇuta*. (BhāgPur. I.8.44).
*nūtna* 'new-comer' II.79c (84,29). (Rigveda, BhāgPur.).
*nṛt-* Intens. I.80d (58,7) *nārīnṛtyate*. (Dhūrtas.).
*nṛt-* + *pari* II.44b (79,11) *parinartito*. (*nartita* also Meghad., Bhartṛhari 43, Dhūrtaviṭasaṁvāda 12b).
*naidāgha* adj. III.5d (93,5) *naidāghaṁ jalam*. (Rām. 7.68.7 *rātriṁ naidāghīm*, Meghad. 18).

*pañcālī* (= *naṭī*?) I.24b (47,22).
*pañcopaniṣad* (= ?) VI.22b (147,9). Cf. S.K. De, *The early History* ... p. 412ff.
*paṭa* (= *paṭī*) 'curtain' in *paṭāntare* 'nepathye', *paṭāntarita* and *paṭāpasāraṇena*, *paṭāvaraṇam apasārya*. See Introduction § 22, g3 and 4 and note ad IV.96.1.
*paṭa* (= *mukhapaṭa* 'veil') IV.87.1 (127,19) *lajjayā paṭena vadanam āvṛtya*; V. 34.6 (139,1) *mukhapaṭam apasārya*, IV.96.1 (130,23) *paṭāntare* 'behind her veil'. Cf. IV.83a *-paṭāvṛtagātraśobhā*.
*paṭī* I.125b (67,6).
*paṭīra*, see *supaṭīra*.
*patradhārā* III.67b (103,2) *śitayā locanapatradhārayā* 'with the sharp edge of the leaf of his (lotus-)eye'. Cf. Śak. I.17d *nīlotpalapatradhārayā śamīlatāṁ chettuṁ vyavasyati* 'is resolved to cut a branch of the Śamī-tree with a blue-lotus petal as a blade' (Emeneau).
*padāntare gatvā* I.96.7 (61,16), II.3.3 (73,8), III.12.5 (94,17), IV.79.1 (125, 10).
*padāy-* 'to become the highest world' I.17d (46,10) *padāyate*.
*padmavanīya* I.115c (65,7).
*parapada* (= *paramaṁ padam*) I.17c (46,9). (Hanumannāṭaka).
*parapadanāyaka* I.33.2 (49,5), VI.15.2 (146,11).
*parātman* III.117b (107,9). Different from BhāgPur. VI.12.7.
*pariṇuta* 'praised, celebrated' III.75b (104,23). (BhāgPur.).
*parimarśa* 'touch, contact' II.8b (73,33) *khinna-bāhulatikā-parimarśāt*. (Dharmaśarmābhyudaya, Haravijaya, see Schmidt, *Nachträge*).
*pariveṣita* II.1.2 (72,29). See above § 16.
*parpaṭa* 'thin cake' I.74.13 (56,20). See Turner, *CDIAL* 7934.
*paryaṅka* 'cradle' VI.10a (145,4); = *talpa* 'bed' IV.55a (119,18).
*pallavay-* I.7b (44,14) *vācaḥ pallavayanti*. (Gītagov. I.4 *vācaḥ pallavayati*. See Renou, *Altind. Gramm.*, Introd. génér., p. 97 n. 398).
*pallavin* IV.18d (110,7). (Kumārasaṁbhava).
*pallavīya* III.57c (101,32).
*paśuyuj* IV.55b (119,17)
*pāṭīra* 'sandal-tree' III.73b (104,6) *pāṭīradrava*. (*Ind. Spr.*² 5441).
*pāthonidhi* V.33b (138,19). (Yaśastilaka *pāthonidhinātha*).
*piṣṭātaka* 'perfumed powder' II.117b (91,18). (Kād., Ratnāvalí I.11 Rājat.).

*pīlū*, metri causa for *pīlu* in II.96c (87,15) *-kharjūra-pīlū-phalāni*.
*puṭ-*: *puṭita* 'covered, closed' in VI.14b (146,2) *mayā puṭitā dṛśāṁ vai vṛttiḥ*. See *PW* V, 1602 and *pw*; 'rubbed, ground' I.139b (71,6). See III.76a (104,32) *praṇatipuṭita*.
*puṭ- + sam*: *saṁpuṭita* 'joined' III.57d (101,33) *puṭake saṁpuṭitoṣṭhapallavena*. (Comm. on BhāgPur., see *pw* IV,91).
*puṭaka* ntr I.128d (68,13).
*puṭīkṛta* 'covered, enveloped' (see *saṁpuṭī-kṛ-*) IV.25b (111,28) *-paṭī-puṭīkṛta-tanuḥ*. (Bālar. 169,14 'to make into a funnel-like vessel').
*puṇḍra* 'sectarial mark on the forehead' II.45b (79.17). (Lex. etc.).
*pur* IV.86d (126,33). (Vedic, Raghuv., BhāgPur.).
*puro'nuvartin* (= *purovartin*) IV.86a (126,30), 87a (127,15).
*pulakay-* (trans.) I.11.2 (45,16), 117d (65,18). (Gītagov. 11.10 intrans.).
*puṣkasaka* I.18.4 (46,22). See note.
*pūpa*, see *apūpa* and the next word.
*pūpāy-* I.137c (70,27) *pūpāyate*.
*pūlikā* 'a kind of pastry' I.74.12 (56,19), 118a (65,21). (Hemacandra). See *prapūlikā*.
*pūlī* 'a kind of pastry' I.138b (70,32). (Lex. *polī*).
*praṇālī* 'row, series' I.117a (65,15), 145d (72,12) *bhūruhāṇām*, VI.1c (142,27) *kairavāṅganāpraṇālī*. (Kād. 162,6 and 9 Pet. *praṇāla*, id.). 'channel' I.142c (71,28) *dṛkpraṇālī*, II.60b (81,30) *mukhapraṇālī*.
*pratikūlay-* I.15.8 (46,3) *pratikūlanīya*. (Rām. II.46.63, Kād.).
*pratighaṭṭa* II.34.7 (77,30).
*pratibandhika* IV.89.2 (127,36) *dharmapratibandhikā lajjā*.
*pratisadma* 'in every house' II.98a (87,20). (BhāgPur.)
*pratyālambha* 'resistance' IV.45b (117,19).
*-pradeśāt*, see § 18, A3.
*prapūlikā* 'a kind of pastry' I.65b (54,9). See *pūlikā*, *pūlī* (*pra-* can be an Austro-Asiatic (Ancient Munda) prefix. Note the cognates lex. *polī*, *polikā* and Mhbh. I, App. I, 8.600 *pūrika*, Yājñav. I.287 *pūrikāpūpāḥ* 'a certain pastry', which are also suggestive of a foreign origin.
*pramudita* 'fragrant' III.125b (107,25) *dhūlipramuditavaktra*. (BhāgPur. II.6.2 *pramoda* 'fragrance', Ṛtus. 2.2. *muditā iva kadambair*).
*pramlānay-* V.2d (132,7).
*prastāvanā* 'beginning' I.36.4 (49,37), III.0.1 (92,15), but cf. V.45.2 (141,17). See Caland, Introduction p. 7 and Winternitz, *ZDMG* 74 (1920), p. 144.
*prasnut* (= *prasnutā*; otherwise R. Schmidt, *Nachträge s.v.*) IV.16c (109,26).
*prasvinnay-* III.127c (108,5).
*prātarabhyavaharaṇa* 'breakfast' I.34.3 (49,15). See *abhyavaharaṇīya*.
*prātaraśana* I.54.2 (52,22); ex coni. (*-aśanā* L): I.106.8 (63,19). (Yajurveda).
*prāyas*: *na prāyas* 'nonne' II.91.2 (86,24), IV.25.2 (111,32), V.30.2 (138,2).
*premamaya* III.90b (105,31). (Saṁkalpakalpadruma).
*proddāma* 'extraordinary' IV.40a (116,2).
*prollāsa* 'appearance' III.28b (96,12), IV.30d (112,37).
*prollāsin* I.6d (43,29). (Dharmaśarmābhyudaya).
*plu-* (caus.) + *ā* 'to cause to jump upon' IV.23b (111,11) *āplāvita*.
*pluti* 'leap, jump' II.110.3 (89,29), IV.23b (111,11). (Comm. on Yaśastilaka *plutyagamana*, cf. Gramm. *maṇḍūkapluti*, Śak. I.7d *udagraplutatva* 'lofty bounding').
*phalita* 'reflected' IV.53c (118,31).
*phūtkṛ-* + *ud*, see *utphūtkṛta*.

*phūtkṛti* I.58c (53,6) *vyālīphūtkṛti-dhīrabhītijanika*, III.64d (102,31), said of the *muralī*. Cf. I.36b (49,31) *māruta-phūtkṛtena*.

*phenikā* 'ground rice boiled in water' I.74.13 (56,20). (Bhāvaprak., cf. Turner, *CDIAL* 9110).

*bakī* I.131a (69,11), II.39a (78,17). (Comm. on Vāsavadattā 99. *bakī* [= I.121a *pūtanā*] also Viṣṇubh. IV.17d, 18a and comm. on BhāgPur. III.2.23, X.10. 14, see *PW*. V,1641).

*bīja* II.61.9 (82,7) *asti kim api nigūḍhabījam*, III.37.4 (98,2) *asti kim apy atra bījam*.

*brahmamaṇḍala* VI.23b (147,11).

*bhaktāy-* 'to become food' I.137a (70,25) *bhaktāyate*.

*bhaṅga* I.139a (71,5) *drākṣācchabhaṅgakalitam (pāyasam)*; 'fragment of a precious stone' I.22b (47,12), 85a (58,29) see *vibhaṅga*; 'lap' (?) IV.89a (127, 31) ex coni. See *jānubhaṅga*.

*bhallāta* 'Semecarpus Anacardium' I.136c (69,4). (Ratnamālā, Śārṅg. Saṁh.).

*bhāṇḍabhaṅga* (?) II.64.2 (82,24).

*bhāsa* VI.26c (147,26). (Kathās. 35.12 *bhāsaiḥ*, v.l. for *bhābhiḥ*. -*bhāsa* Mhbh.).

*bhū-* + *anu*: *anubhūta* 'remembered' I.89.1 (59,25), V.37.1 (139,24), 'recognized' V.13.5 (134,24); caus. VI.24b (147,13) *anubhāvayatāṁ hṛdi* 'meditating upon' (BhāgPur. III.24.13 'to make manifest').

*bhūtārthatā* I.19.1-2 (46,31f.).

*bhūmivalaya* II.106c (88,28). See *valaya*.

*bhojanaṁ kṛ-* 'to eat' IV.39.22 (115,29). Cf. Hindi *bhojan karnā*.

*maṇḍa* (ex coni.) 'ornament' III.22c (95,24). A different word is Rām. II.125. 20 Lahore *maṇḍa* (= II.106.21 Bar. *mada*).

*madanamodaka* 'a particular medicinal powder' I.75a (57,18). (Materia medica 240, see *pw*).

*madhurā* 'liquorice' IV.49b (118,8). (Lex.).

*madhuriman* V.38a (139,30). (Rājataraṅgiṇī, etc.)

*madhureṣa* (= *madhu-ripu*) III.60b (102,11). See *reṣa*.

*madhuśīrṣikā* I.118a (65,21), 138.1 (70,33). (Cakrapāṇi ad Suśruta I.234.12 *madhuśīrṣaka*, variant reading for *madhumastaka* 'kind of sweetmeat').

*malaya* 'garden' V.2a (132,4). (Lexicographers only). But *mallimalaye* may be a corrupt reading for *mallivalaye*. Cf. IV.60d *vara-mallīvalayam*.

*malli* (= *mallī*) II.121.1 (92,11) *mallimālām*, V.2a (132,4) *mallimalaye*, V.11.1 (133,34) *mallimālatī*. (Not attested according to *pw*).

*mādhukarī* (= *mādhukarī vṛtti*, see *Ind. Ling.* 16, 1955, p. 89) V.11.6 (134,5).

*mādhurī* I.2b (43,7). (Gītagov., Prasannarāghava, BhāmVil.).

*mārgaśira* III.82b (105,15) *ato mārgaśire māse*. (BhāgPur. VI.19.2 *śukle mārgaśire pakṣe*).

*mālya* 'flower' prob. II.4b (73,10). (Lex.).

*mithyābhiśaṁsin* I.75.2 (57,21), 130.4 (69,9).

*milinda* 'bee' I.3b (43,12), 4c (43,19), 15.4 (45,38), II.19a (75,15), 48b (80, 2). (BhāmVil.).

*mukurībhūta* 'being a mirror' I.99a (61,30) *mukurībhūtakapola*.

*mukhapaṭa*, see *paṭa*.

*muc-* + *pari* II.14a (74,22) *parimocita*. See *pw*.

*muc-* + *sam* II.53d (80,29), 65b (82,32) *saṁmocita*.

*muñjā* (metri causa for *muñja*) I.131c (69,13) *muñjāpuñjavighūrṇita*. (Viṣṇusmṛti 27.18).

*mudrikā* (= *aṅgulīya(ka)*) IV.20.1 (110,19), V.38.5 (140,2).
*mudrita* 'having a seal-ring' IV.85.11 (126,21) *mudritakara*.
*mudrīkṛta* III.75e (104,26).
*muralikā* III.30a (96,24), 35a (97,20), IV.53a (118,29). (Kaṁs. III.28d, 29d, see Schmidt, *Nachträge*).
*muralī* I.8d (44,25), II.71b (83,34), 72a (83,36), III.63a (102,23), 64c (102, 30), VI.8.1 (144,31), etc. In Gop. used promiscuously with *veṇu* and *vaṁśī*, but in fact a different kind of flute: 'three feet long, one bore for the mouth and four stops' (S.K. De, *The early History* ... p. 188).
*muṣ-* + *pra* I.2b (43,7) *pramuṣitā*.
*moda* (= *āmoda* 'fragrance') IV.56.5 (120,5) *saṁphulla-mallīvallimodāmodite* (*saudhāgre*).
*modaka* ntr I.74.42 (57,16).

*yathāsthāne* IV.54.10 (119,14) *yathāsthāne śayanaṁ nāṭayataḥ*. (54.8 *-am*).
*yathopajoṣam* IV.85.15 (126,25). (Mhbh. Rām, BhāgPur.).
*yadā*: note II.45d (79,19) *yadā te manaḥ*, 58b (81,21) *rucis te yadā manasaḥ*, 69d (83,26) *yadā rocate* (ex coni.).
*yavāsaka* 'the Manna plant' I.14a (45,26).
*yāmunīya* IV.66c (122,19), VI.3b (143,3).
*yāvatpunardarśanam* V.29b (137,29).

*rakṣāvalaya* ntr III.39d (98,17).
*raṅka* 'beggar' I.17c (46,9). (Prabodh. V.10, etc.).
*ramānāyaka* (= *ramānātha*) I.17d (46,10).
*rambhaṇa* 'lowing' I.28b (48,11). (BhāgPur. *rambhamāṇa*).
*raya* 'ardour', see *gartaraya*.
*rasanīya* II.71b (83,34). (Mhbh. 12.339.16 v.l.).
*rasāla* 'mango' I.96a (61,6) *karṇakalpita-rasālapallava*.
*rasālikā* (= *rasālā* 'gekäste Milch mit Zucker und Gewürz') II.74.13 (56,20). Cf. Vikram. III.10.3 *sihariṇiṁ rasālaṁ ca*.
*rākārātrī* VI.7.2 (144,24).
*rākeśa* 'full moon' VI.7.1 (144,23), 32a (148,14) *rākeśakararañjita*. (BhāgPur. X.29.21).
*rājasad* (=*rājapariṣad*) 'audience of *rājas*' I.11d (45,14). Cf. I.10.3 *pariṣad*.
*rāvali* (name of place) V.43b (140,35). Modern Rāval.
*rāsalāsya* (= *rāsakrīḍā*) I.3c (43,13), VI.7d (144,22).
*rāsollāsa* I.8c (44,24). (Gītagov. 1.49, Brahmavaiv. Pur. IV.20.43).
*rucikara* 'causing pleasure, exciting desire' II.38d (78,14) *rucikaramarāla*, III. 66d (102,39) *rucikaraṁ netram*. (Kirātārj., Suśruta).
*rucira* 'delicious' V.49a (142,14). (Śārṅgadh. Saṁh.?, *PW*).
*rūṣ-* + *pari* I.111c (64,12) *-tūtamakarandacīyamāna-subhaga-vitānaparirūṣite*.
*rūṣ-* + *vi* IV.79b (125,7) *virūṣita*. (Haravijaya).
*reṣa*, see *madhureṣa*.
*romarandhra* III.15d (94,26) *-eṣu*.
*lap-* (caus.) + *sam* 'to address' IV.87.2 (127,29) *sukhaṁ saṁlāpitā*.
1. *lal-* (caus.) 'to raise' II.31b (76,35) *netraṁ lālayan śrotrasīmni*.
2. *lal-* (caus.) + *pra-ud* 'to caress' IV.88a (127,25) *sarasijaṁ prollālayan pāṇinā*. Cf. II.32b (77,8) *-lālitāt*.
3?. *lal-* (caus.) + *ud* 'to agitate' (?) I.97a (61,18) *kuñjam ullālayānaḥ*. Cf. *pw*: *ullalayati* 'in Aufregung versetzen' (Naiṣadhacarita).
*las-* + *ud* III.30b (96,25), V.9c (133,7) *ullasat-*.
*las-* + *pra-ud* (caus.) V.15c (135,11), 16c (135,19) (? ex coni.). (Kathās.)

*las-* + *sam-ud* I.29a (48,16) *samullasat-* (Śiś., Kir., Gītagov.).
*las-* + *upa-vi* V.20c (136,7) *upavilasat-*.
*las-* + *pra-vi* I.115b (65,6) *pravilasat-* (BhāgPur. VIII.8.45).
*līlāy-* III.77b (105,5) *līlāyate*. (Rām. III.730*, Hariv.).
*lul-* + *pari* II.76c (84,14) *parilolati*.
*lok-* III.18d (95,5), 73d (104,8) *loke 'ham*.

*vaṁśikā* II.59a (81,26)
*vaktra*: note the fem. III.52a (100,23) *vyāghravaktrī*.
*vakrī-bhū-* I.74.6 (56,13). (Suśruta, etc.).
*vakṣas* I.141a (71,17), IV.85b (126,8) *vakṣasā dhṛ-*, IV.30.1 (113,1), 36b (114, 13 (*sam*, *ā*) *pīḍ- vakṣasā*.
*vaṭaka* 'cake of fried pulse' I.134.1 (69,34). (Suśruta, etc., cf. Pañcat. V, 49, 16 BSS). Turner, *CDIAL* 11213.
*vatsapa* IV.15a (109,19). (Atharva S.?, BhāgPur.).
*vatsapālana* IV.27.7 (112,12). (Pañcarātra).
*vad-* + *anu* 'to repeat the words of' I.119.2 (65,36) *kim ayam anuvadati*.
*vad-* + *sam* III.26c (107,30) *sakhisamuditavāgbhir*. (BhāgPur.).
*vadhūṭī* II.99b (87,27), III.39c (98,16). (Mahāvīracarita).
*varaṭā* 'female goose' VI.34d (148,25). (Rājanighaṇṭu, Harṣacarita). Also *varalā*, *vāraṭā*, *vāralā*, see Burrow, *Kratylos* 15, p. 55.
*valaya* ntr: a meaning 'plot, tract' may be assumed for I.86a (59,2) *upavanavalaye*, II.11b (74,7) *mādhavīvalaye*, 69a (83,23) *vṛndāvana-mañjukuñjavalaye*, 106c (88,28) *nimnabhūmivalaya-*, III.43.3 (99,11) *phullamallikāvalaye*, 46d (99,28) *upavanavalaye*, IV.60d (120,26) *varamallīvalayam*, 62.1 (120,36) *latāvalaye*, 78.4 (125,2) *latāvalayam* (cf. 79.2 *latāsadma*), V.46b (141,21) *yamunopakaṇṭhavalaye*. This may be a Gujaratism, cf. Guj. *vaḷũ* n. 'plot of land' as against Mar. *vaḷaī* f. 'enclosed space for keeping chaff, cattle, etc.' (Turner, *CDIAL* 11407). Note, however, IV.87.6 (120,26) *latāvalayam apasārya* 'pushing aside the round enclosure of creepers'.
*vācābandha* IV.39.13 (115,20) *vācābandhena* 'giving one's word as pledge'?
*vāṇinī* 'nautch-girl' (= *naṭī*) I.7c (44,15). (Padyac. VII.59a).
*vātyā* 'gale' I.121b (66,19) *vātyānīto*, IV.95a (130,13) *vātyāgatair*. (Raghuv., Kathās., BhāgPur.).
*vāruṇī* 'liquor' I.73b (55,30); 'the West' II.93c (86,34) *tūrṇaṁ bhānur vāruṇīṁ yāti*, cf. Vikramāṅkadevac. 11.10 (*bhānuḥ*) *vāruṇīprabhavam abdhim ayāsīt*, Pañcat, I.178 (p. 31,18 BSS[6]) *vāruṇīsaṅgajā 'vasthā bhānunā 'py anubhūyate*, Vāsavad. p. 192,1 Gray *vāruṇītilakacandramasi* 'with a moon that was the adornment of the West', etc.
*vārdhi* V.37d (139,23). (Pañcat. I.375/405/420, BhāgPur.).
*vidhvaṁsaka* 'dispeller' II.42d (79,5) *-aniṣṭavidhvaṁsakasya*. (Kathās. 'violator').
*vipluṣ* 'drop of water' I.44a (51,2) *vāriviplușam* 'tear' (v.l. of *vipruṣ* at Rām. 4.1.42, Śiś. 18.44).
*vibhaṅga* 'chip, fragment' I.15.6 (46,1) *marakata-vibhaṅgojjvala*. Cf. I.85a (58, 29) *marakata-bhaṅgābhirāma*, I.22b (47,12) *indranīlamaṇi-bhaṅganibhāṅga*.
*vibhāgī-kṛ-* I.71.4 (53,23). (Pañcadaṇḍacchatraprabandha).
*vibhu* + inf. I.99b (61,31). (Kirātārjunīya, BhāgPur.).
*vibhūṣā* I.127a (67,35) *vibhūṣāmbara*. (VarBṛhS., Kām. Nītis.).
*vimoka* III.69b (103,13) *vārivimokair*.
*-virahin* (= *rahita*) V.12b (134,8) *dayāvirahin*.
*vivarī-kṛ-* III.13b (94,19) *vivarīkṛta*.
*viśvabhūmīruha* 'cosmic tree' I.123b (66,27).
*viśvasṛṣṭi* II.10b (86,13). (MārkPur.).

*vīj-* + *ā* I.139d (71,8) *āvījita*. (Haravijaya 70.23 v.l.).
*vīj-* + *sam* IV.51d (118,20) *vasanāñcalaiḥ* ... *saṁvījayiṣyāmy aham*. (BhāgPur. X.15.17 *vyajanair samavījayan*).
*vaiśākha* 'churning-staff' I.47a (51,22). (Śiś.).
*vaihāra* (ex coni.) 'pertaining to the pasturage' II.117d (91,20).
*vyākośa* III.74b (104,15) *vyākośaṁ kuru*. (Mṛcch. III.13a *padmavyākośa*).
*vyāmohaka* V.47b (141,33).
*vraja* ntr IV.181 (110,8), 21.2 (110,30).

*śapatha* ntr VI.41d (149,20). (Kathākautukam, see Schmidt, *Nachträge*).
*śampā* 'lightning' I.146d (72,10). See Schmidt, *Nachträge*. Possibly connected with RS. X.42.7 *śambaḥ*, weapon used by Indra, Prakrit *saṁba* 'thunderbolt', etc. (Turner, *CDIAL* 12311). A word of the late classical period but already registered by Amara.
*śās-* X + *anu* II.51d (80,16) *anuśāsaya*. From the BhāgPur. is only quoted II. 5.8, IV.40.7 *anuśāsitaḥ*.
*śikhariṇī* 'a dish of curds and sugar with spices' (Raṅganātha ad Vikram. III. 10.3: *elā-lavaṅga-karpūrādi-surabhidravyamiśritaṁ dugdhena saha gālitaṁ* ['liquified'] *sitāsaṁgataṁ dadhi śikhariṇī 'ty ucyate*. See *pw*.) I.61c (53, 14), 61.4 (53,19) *śikhariṇīṁ pītvā*, 61.9 and 11 (53,24 and 26), 74.12 (56, 19), II.119b (91,30), where *śikhariṇī* is made by strewing sugar over *dadhi*. (Bhāvaprak. 2.27, Vikram.).
*śikhā* 'branch' II.41c (78,32) *-śikhāgra*. (Lex.)
*śikhimaṇḍa*, see *maṇḍa*.
*śuddhāntaḥpuracāriṇī* I.7d (44,16). Cf. V.15d (135,12) *antaḥpuracāriṇī*. (Note Uttarar. I.38.5 *śuddhāntacārī*).
*śumph-* + *pari* 'to adorn' II.87b (85,35) *kutaḥ kupaṭena vacaḥ pariśumphasi*. (ASŚaun. XIII.1.51, Paipp. XVIII.19.11 *pariśumbhati*, BhāgPur. *(upa-)śumbhati*, F.J. Meier, *ZII* 8, p. 74).
*śaivāla* adj. III.71d (103,29)
*śreṇībhūta* I.97b (61,19). (Meghad., Hemādri).
*saṁlāpin* V.7b (132,29) *vīṇāsaṁlāpinī*.
*saghana* (= *ghana*) 'dense' III.2b (92,23) *saghanalatā-*, 8b (93,22) *saghananikuñja*, 61a (120,27) *saghanavipina*, 83c (125,32) *saghanakuñjalatā*. (Yaśastil., Śārṅgadh. Saṁh.).
*saṁcārin* 'infecting' (?) V.26b (137,8). (Yājñav., Rājat.).
*saṁjalpita* (= *saṁjalpa*) 'spoken words, talk' I.108d (63,29). (BhāgPur.).
*saṁjīvinī* 'a kind of elixir' IV.56b (119,31), V.4a (132,14), 22c (136,21).
*satkīrti* I.7b (44,14).
*satkuvalaya* V.9b (133,6).
*satkeśara* IV.96d (130,122).
*satkairava* V.19c (136,3).
*sattra*, m. 'asylum' II.49d (80,9).
*satpallava* V.20a (136,5).
*saṁdeśa* ntr III.124a (107,22).
*saṁdeśay-* (*PW*: *diś-* + *sam*) III.60.1 (102,14), 67.1 (103,5).
*saṁnideśa* II.32d (77,10). Cf. 33d, 34d, 34.2 and 7 *nideśa*.
*saṁnidhī-kṛ-* IV.92.1 (128,31) *cauraḥ kimiti saṁnidhīkṛto*. Cf. 93.1 (129,1) *na kartavyaś caurasya saṁnidhiḥ*.
*saṁniveśa* (= *nivāsa*) III.72.3 (104,3). (Raghuv., Padmaprābh., Mṛcch., etc.).
*sanmārgīya* III.94a (105,38).
*sanmodaka* I.136a (70,17).
*samālambana* 'support, help' I.120d (66,12). (Wilson).

*saṁmukhay-* IV.89.6 (128,4). (BhāmVil.).
*saṁmukhī-bhū-* IV.90a (128,5). (Bālarām., Kullūka on Manu).
*saṁmocana* II.54c (80,33) *saṁmocanāya yamalārjunayor.*
*saralatā* II.40.2 (78,28) *yadi saralatayā 'diśanti* 'if they honestly assign it (to us)'. (Prasannarāghava).
*sarve ca* (= *sarve 'pi*) I.85.1 (58,31), II.115.1 (91,11).
*sahacarī-kṛ-* I.15.4 (45,38) *sahacarīkṛta.*
*sahayoga* III.85b (105,21).
*sahasrabhuja* (= Arjuna Kārtavīrya) II.104c (88,16).
*sāṅkurībhūta* III.3c (92,29), 38b (98,7).
*sācinetra* III.42a (98,31).
*sānukūla* II.27d (76,15). (Pañcat., Ind. Spr.).
*siñcay-* IV.36a (114,12), etc.
*siñj-* (for *śiñj-*) I.15.4 (45,38) *mañjumañjīrasiñjita*, II.17b (75,8) *siñjanmekhalāsūtram*, VI.6b (144,14) *siñjanmañjīrabhūṣā*, V.15b (135,10) *kāñcīmañjumarālasiñjitasukha.*
*sitāy-* I.137a (70,25) *sitāyate.*
*siddhauṣadha* 'panacea' V.4b (132,15).
*sindhujanman* 'moon' VI.20b (147,3). (Lex.)
*sīdhura* (= *sīdhu*) IV.57c (120,9).
*sīmantinī* 'a kind of shrub or tree' IV.79b (125,7).
*sīrapāṇi* (= Balarāma, Amara) II.65c (82,34) *tyakto bhrātā sīrapāṇis tavā 'yam.*
*sukalabha* I.64d (54,4).
*sukhay-* + gen. II.41b (78,31).
*sugandha* VI.19b (146,30) *sugandhamarutā* (but III.48c (99,37) *sugandhi*).
*sudaya* (*sadaya* C), see ad I.125c. Cf. III.76b *sadaya.*
*sudhita* 'nectar-like' III.42b (98,32) *mandasmitasudhita.* (BhāgPur.).
*su-niviśya* VI.39b (149,4).
*supaṭīra* 'fluid, secretion' (said of tears) V.34c (138,28) *premāśrulocanapuṭīsupaṭīrapaṅka-liptāpayodharaghaṭī.* (Lex. *paṭīra* 'catarrh', cf. Schmidt, *Nachträge* 242 'Sandelpaste'?).
*supada* '(beautiful) foot' III.68a (103,6) *saṁnidhehi supadam.*
*supiṣṭa* (= *piṣṭa*) 'flour' I.125c (67,7).
*surabhī* 'cow' II.117d (91,22). (Vāsavadattā).
*suśarīra* 'a beautiful body' (or adj.?) VI.39b (149,4).
*sūkṣmadṛś* VI.24b (147,13).
*sūcaka* II.30.3 (76,33).
*sṛp-* X + *pari* I.128c (68,12) *parisarpayati bhrūvallīm.*
*sotkaṇṭha* I.23c (47,18). (Rājat., Kathās.).
*sollāsam* III.18c (95,4), 131b (108,22). (Kathās. *sollāsa*).
*saudhāgra* I.102c (62,11) *saudhāgraśālā*, IV.17a (109,33), 54d (119,4), 56.5 (120,5). (Rājat., Kathās.). See *agrasaudha.*
*saura* IV.65d (122,12) *saurī sarit* (= II.88b: 86,3 *surasarit!*).
*stabdhībhūta* III.9d (93,32) *stabdhībhūta-kuraṅgavāmanayanā-netra.* (Bālar. *stabdhībhāva*).
*stubh-* (caus.) + *pra* 'to stimulate, urge on' IV.44.8 (117,13). Cf. RS.IV.3.12. ('to greet with shouts' BhāgPur., F.J. Meier, *ZII* 8, p. 76).
*stubh-* + *sam* 'to comfort, console' II.72b (83,37). Cf. II.44b *stobhitaḥ.*
*sthā-*: *sthitvā* 'presently' IV.36.4 (114,19) *sthitvā vaktavyam.* (*Ind. Sprüche*[2] 3910 'nach einiger Zeit').
*smera* 'smile' I.2c (43,8), 91c (60,5), etc.
*svajanāy-* 'to become a relative' I.17b (46,8) *svajanāyate.* Pañcat. I śl. 5).
*svavṛttistha* I.112.1 (64,24).

*svātman* Nom. VI.3b (143,3) *svātmā*, acc. I.23c (47,18), V.30d (137,36), etc. *svātmānam*, cf. II.62b (82,12) *svātmānubhūtaṁ sukham*. (Rām. only as v.l. II.1684*.2, VII. App.I.7.11, Kathās., Rājat., BhāgPur: *sva ātman* and *svātman*, etc., see F.J. Meier, *ZII* 8, p. 78 and *PW*). Nom. *svātmā* also in Raghunātha, Saṁnyāsanirṇaya 11.
*has-* (caus.) + *sam* I.133a (69,24) *saṁhāsayan gopān*.
*hastī-kṛ-* 'to lay one's hand on' I.73.8 (56,2).
*hā-1* + *adhi* 'to pass by' III.43.1 (99,9) *adhihitam* ex coni. (read *atihitam*?).
*hā-2* (caus.) + *sam* II.85c (85,24) *vṛttyā 'pi saṁhāpitāḥ* 'deprived even of their livelihood'. (BhāgPur. XI.22.57 *vṛttyā parihāpitaḥ*).
*himānī* 'a mass of snow' IV.95c (130,15). (Rājat., etc., Lex.).
*himaruc* 'moon' III.76c (104,34). (Cf. *himaruci*, *himarocis*).

## § 20. QUOTATIONS FROM OLDER WORKS

*Bhāgavata Purāṇa*:

This has been by far the most important source for Rāmakṛṣṇa (especially book X). Caland has recognized the following quotations:
I.18.2 = BhāgPur. III.33.6.
IV.69.7 = BhāgPur. X.22.19 (free paraphrase).
VI.27, 28, 30, 32, 33, 35, 36, 37, 38, 40, 42, 43, 44, 45 from BhāgPur. X.29.18-39.
VI.43 from BhāgPur. X.22.26 (note the introductory words *kṛṣṇo vācayati*: he reads a written text).
To these passages should be added:
I.18.4-6 *na hi bhagavann aghaṭitam idam* etc. = BhāgPur. VI.16.44.
IV.78a *yātā 'balā vrajaṁ siddhā maye 'mā raṁsyatha kṣapāḥ* = BhāgPur. X.22.27a.
Whereas these are direct quotations (I.18.4-6 with the express reference *iti bhāgavatam*), it is hardly possible to trace the origin of the many paraphrases and allusions that occur in the stanzas and even in the prose text. Thus I.18ab (46,15-16)

*sadyo bhāmini bhāratājirajanāḥ kaṅkāḥ pulindāḥ khasā*

*ābhīrā yavanāḥ kuvindaśabarā lokaṁ punānā yataḥ* |

seems to be a paraphrase of BhāgPur. II.4.18 *kirāta-hūṇā-'ndhra-pulinda-pulkasā ābhīra-kaṅkā yavanāḥ khasādayaḥ ... śudhyanti*. In the long sequence of ślokas on pp. 105-7 the last pāda of III.81b *tadvaśe dāruyantravat* is a variation of BhāgPur. X.11.7 *tadvaśo dāruyantravat*, whereas in the next line (III.82a) *sākṣān (man)mathamanmathaḥ* stems from BhāgPur. X.32.2b. As for I.82.1 *vayasyeha vatsā apaḥ pītvā tṛṇāni carantu*, this simple prose line is a paraphrase of BhāgPur. X.13.6 *vatsāḥ samīpe 'paḥ pītvā carantu śanakais tṛṇam*. Such allusions may occur anywhere. See notes on I.23c, IV.97c, etc.

For the text constitution it is of interest to note that in the quotations from the Bhāgavata Purāṇa slight divergences are so frequent that they cannot be regarded as simple mistakes of the copyists. The texts (like those of the Bhagavadgītā, IV.72b and 73d) were clearly quoted from memory, cf. [I.18.4 *puṣkasako* for *pulkasako*], VI.35b *upapannaṁ tat* for

*upapannaṁ vaḥ*, 38b *kulastriyaḥ* for *kulastriyāḥ*, 42b *tava pādamūle* for *tava pādamūlam*, 43b *bharjitāḥ kvathitā dhānāḥ prāyo bījāya neśate* for *bharjitā kvathitā dhānā prāyo bījāya neṣyate*.

*Taittirīya Upaniṣad*

An indirect reference to TB. 2.8 is I.123a *bhītyā vāto vāti yasyā 'malātman*. See the note.

*Bhagavadgītā and Bṛhadāraṇyaka Upaniṣad*

In IV.72-73 there is a literal quotation from Bhagavadgītā 11,53-54 (Caland). As for I.70a *ātmanaś ceha kāmāya priyaṁ sarvam iti śrutiḥ*, it clearly refers to Bṛhadāraṇyaka Upaniṣad 2.4.5 *ātmanas tu kāmāya sarvaṁ priyaṁ bhavati*.

*Prabodhacandrodaya*

For Gop. I.36.1 *ataḥ svāminaṁ praṇamyā 'pasaraṇam evā 'smākam itaḥ śreyaḥ*, IV.99.5 *ata ito 'pasaraṇam eva śreyo bhavatīnām* cf. Prabodh. I.10.1 *tad apasaraṇam evā 'smākam itaḥ śreyaḥ*. For IV.95d *vārāṁ nidhim* cf. Prabodh. VIII.8d *saṁsāravārāṁ nidheḥ*.

*Brahmavaivarta Purāṇa*

According to Rai Bahadur Yogesh Chandra the Brahmavaivarta Purāṇa was composed in West Bengal in the sixteenth century (see S.K. Chatterji, *BSOS* 8, 1936, p. 462). Note the word *bhaktānugrahakātara* 'afflicted by the kindness of the devotees' (IV.16.27; 16.43; 20.34; 69.23), which has not so far been recorded from other works but which occurs twice in Gop. (II.102a, III.120b). With many other works BvP and Gop. have in common the name Rādhā for Kṛṣṇa's beloved (whose name does not occur in the Bhāgavata Purāṇa). However, Rādhā's mother is called Kalāvatī in the BvP, but Kīrti in the Gop. The latter name is also given (as Kirat) by Growse, Mathurā$^2$, p. 81 (quoted by Caland, p. 38, n. 3).

*Gītagovinda*, etc.

Imitations of the Gg in the Gop. are questionable. The linguistic usage of the two texts differs in many characteristic details: whereas *uru-* 'much' in compounds is characteristic of Gop., *dara-* 'a bit' is so of Gg. Of some interest are two cases:

Gop. I.7b *vācaḥ pallavayanti*: Gg. 1.4 *vācaḥ pallavayati*.
Gop. I.117d *pulakayati* (trans.): Gg. 11.10 (intrans.).

Most similarities, however, more likely stem from the old common stock of kāvya phraseology. Cf.

Gop. I.25a *parāgapaṭalī*: Gg. 11.26 *parāgapaṭala*.
Gop. I.30c *vilola-vataṁsa*: Gg. 2.2 (idem).
Gop. I.15.4 *mañju-mañjīra-siñjita-*: Gg. 11.23 *siñjāna-mañju-mañjīra* (but Śāradātilaka 19.13 *mañju-mañjīra-siñjita*).
Gop. II.1d *kākuvyākula*: Gg. 6.10 (idem).
Gop. II.22b *khañjanayugala*: Gg. 11.27 *khañjanayuga*.
Gop. I.15.3 *calad-amala-kamala-vilocana-*: Gg. 1.21 *amala-kamala-dala-locana*.

Gop. III.2c, IV.31.1 *trapā-bhara*: Gg. 12.1 (idem).
Gop. III.34d *lajjā prāyo lajjiteva prayāti*: Gg. 11.33 *salajjā lajjā 'pi vyagamad iva dūraṁ mṛgadṛśaḥ*.

A common source for the last two instances may be seen in Kādambarī (Uttarabhāgaḥ), p. 240,17 Peterson *na dadāti taralatā-lajjitā lajjaiva darśanam*.

## § 21. GOPAS AND GOPĪS ('Parikaras')

In Gokula, according to tradition, the *gopas* constitute Kṛṣṇa's retinue. The number of his cowherd attendants is not fixed but some names stand out in the tradition. Rūpa Gosvāmin in his Vidagdhamādhava (1533 A.D.) singles out Śrīdāman and Subala as *suhṛttamau* (I.31.61) and Nisikānta Chattopādhyāya, *Indische Essays*(Zürich 1883), p. 14 adds Sudāman as a third. In Act I of our drama Subāhu takes, in addition to those mentioned, a very prominent place (I.99-101). Further names are Stoka (I.74.42, cf. II.31.2 Toka), Makaranda, Jayanta, the jester, and in Act II twice Vasantaka. Stokakṛṣṇa is mentioned, along with Śrīdāman and Subala, at BhāgPur. X.15.20. In the second Act, however, Kṛṣṇa's main companion in the dialogue with the *gopīs* is Madhumaṅgala. The latter's part is here entirely different from that in the Dānakelikaumudī, where he acts as the jester (see S.K. De, *The Early History of the Vaiṣṇava Faith and Movement in Bengal*, p. 581f.). The names of the friends whom Kṛṣṇa calls in Act II (II,31,2) may be partly fictitious: Madhumaṅgala, Subāhu, Toka, Pratoka, Jayanta, Vijaya, Praharṣant, Vasantaka, Gopālaka, Rantideva, Madana. For Gopāla(ka) as a proper name see the note on I.34.10.

As for the *gopīs*, who are Rādhā's *confidantes*, the Gopāla mentions the following seven names: Lalitā (who takes the principal part throughout), Capalā, Candrāvalī, Campakalat(ik)ā (= II.6.2 Campakamālā), Viśākhā, Hariṇākṣī, and Sumukhī. See particularly the second act, which is, in accordance with tradition, assigned to the *gopīs*. In Bengal a fixed number of eight (*aṣṭasakhī*, S.K. Chatterji, *BSOS* VIII, 1936, p. 464) has gradually developed. The Skandapurāṇa, indeed, mentions eight names (including that of Rādhā), among them Lalitā and Viśākhā, which also occur in the Gopāla. On the other hand, Nisikānta Chattopādhyāya, *Indische Essays*, p. 14, enumerates nine names, three of which (viz. Lalitā, Viśākhā and Campalatikā) also appear in the Gopāla, and the Bhaviṣyottara Purāṇa has even ten names (including Rādhā), out of which only Viśākhā recurs in our text. See S.K. De, *The Early History*, p. 352. Lalitā, Viśākhā and Candrāvalī also occur among the nine names found in Rūpa Gosvāmin's Vidagdhamādhava (1533 A.D.). As for Candrāvalī, she is elsewhere one of Rādhā's rivals (Chattopadhyaya, p. 15, S.K. De, p. 584) or her mythical sister (De, p. 586).

## § 22. THE PERFORMANCE OF THE DRAMA

### *Sūcaka* and *sūtradhāra*

Only once in the Gopāla (at II.30.3) mention is made of a *sūcaka* who

addresses the audience. The problem of his character and his role in the performance has often been discussed, ever since Caland, in the introduction to his edition, had drawn attention to this passage. In the following an attempt will be made to show that the character of the Gopāla can only be understood on the assumption that the whole text is pronounced by a single 'voice', which must be the *sūcaka*'s. If this is correct, his function can in some respects be compared to that of the *vyākhyākṛt*, *adhikārin* or *kathaka*, names denoting a person 'who explains the narrative parts to the audience and thus carries on the thread of the story' (S.K. De, *Aspects of Sanskrit Literature*, pp. 234, 238f.). On the other hand, Hemacandra's equation of *sūcaka* and *sūtradhāra*, to which Sten Konow, *Ind. Ant.* 49 (1920), p. 235 and Winternitz, *ZDMG* 74 (1920), p. 139, have drawn attention, is no help for our understanding of the Gopāla, since Hemacandra deals with genuine dramatic performances, whereas the Gopāla, as will be shown below, cannot have been designed for a performance on the stage. In the latter, speaking must have been distinct from acting. If the text was entirely pronounced by the *sūcaka*, he cannot have been identical with the *sūtradhāra*, who (only) acts.

The problem will become clear when we consider the introductory part of the play. The character here acting is denoted as *sūtradhāra* (I.2.1; 5.2; 6.4; 7.3; 8.3; 9.3:) or *naṭa*(I.33.1). In I.33.5 the *naṭa* is said to address the audience: *naṭaḥ* | ... *sāmājikān prati* and in exactly the same words the *sūcaka* is introduced as speaker at II.30.3: *sūcakaḥ* | *sāmājikān prati*. The situation in these two passages is, however, entirely different.

In II.30.3 the words introduce one of the descriptive stanzas which constitute the frame-work of the play: 'Carrying the flute in his hand and the reed-staff on his shoulder, his cheeks adorned by the two earrings, the lovely Kṛṣṇa emerged from the bower.' Here the anonymous 'voice' has for a rare moment got a name. On the other hand, I.33.1 *sāmājikān prati* introduces the most solemn moment in the liturgy of the prelude. The *naṭī* has just performed the 'waving of the lights' (*nīrājana*) and while the audience is standing with bowed heads and makes the *añjali*, the director, by reciting a sacred text, announces the mystical appearance of Kṛṣṇa. Here the words of the 'voice' must have been accompanied by some form of acting.

As for the *sūtradhāra*, in the prelude he pronounces, in the traditional way, the *nāndī* but in the presence of 'all the actors'. This strongly conflicts with the rule of the classical drama which enjoins that the *sūtradhāra*, while pronouncing the *nāndī* on the stage (*nāndyante* | *sūtradhāraḥ*) or behind the scenes (*nāndyante* | *tataḥ praviśati sūtradhāraḥ*) should be alone. Since only the *exit* of the actors is mentioned (I.6.2), they must have been on the 'stage' from the beginning. The last words of the play and the concluding stanza (VI.47) before the *exit* of all actors, are again pronounced by the *sūtradhāra*. Even though our text more than once omits to indicate the entrance or *exit* of actors (e.g. I. 3.1, IV.54.7, VI.4.5 and I.6.2, 32.2) the sudden appearance of the *sūtradhāra* after VI.46 is strange. The author apparently needed him to conclude the play in a solemn way. The *bharatavākya*, however, after the general *exit* (*niṣkrāntāḥ sarve*), is apparently again recited by the 'voice'. The concluding śloka (VI.49) has the character of a colophon of the manuscript.

The conclusion, then, must be that the *sūtradhāra* was only one of the actors, but that the *sūcaka* was 'the voice behind the scenes', the one who spoke the whole text and performed the play.

* * *

As well known, the problem of how the drama may have been performed is the most debated aspect of the Gopālakelicandrikā. The following points should be considered.

If it were a 'literary exercise' (*Lesedrama*), as has been suggested as a possible solution, there would have been no need for the author to depart so widely from the accepted and traditional norm and to introduce such strange devices as he actually did.

An ordinary performance with actors is clearly inconceivable but also a recitation by the *sūcaka*, with children silently acting their parts (Caland, p. 4), must be ruled out for the following reasons:

a) The drama not only depicts the well-known episodes of Kṛṣṇa's life but is at one moment *the tale of a dramatic performance of the Kṛṣṇa-carita in the past, in the acting of which the audience itself took a part*: see I.33.5 *avanatamastakās tasthuḥ*.

b) At every moment the *sūcaka* interrupts the action and dialogue with a description in prose or verse, often in the preterite. As a result there are every now and then sudden transitions from an actor to the *sūcaka*, e.g. IV.45.5:

Kṛṣṇa:
Ah! Those women, whose hearts are attracted (to me) by love, are calling me. Therefore I am going simultaneously to all of them. For, indeed:

Keeping in his hand the rope, having bound up his hair,
Having wrapped his yellow garment round his waist,
Enrapturing the minds of the maiden,
The charming Kṛṣṇa is ready to start the milking.

In this connection two passages should be noted where the use of the stage direction *parikramya* is remarkable. Unlike, e.g. I.98.1 where, in the traditional way, the actor after *parikramya* 'having walked around' again starts speaking, here the stage direction is followed by a descriptive stanza which can only have been designed for the *sūcaka*. After this interruption - for from the actor's point of view it is an interruption, however indispensable the information it contains may be for the audience - the actor continues speaking without any stage direction indicating that there has been a change of speakers. Cf. V.1.1 (Lalitā)

*kutrā 'ham .....kṛṣṇaṁ paśyāmi* |
parikramya |
*goṣṭhadvāri...............*
*...........sā 'paśyad ārād dHarim* ||2
*nivedayāmi priyāvṛttāntam* | *ity upasasāra* |

and VI.3.1 (Śāradī)

*bhavatu tathaiva* |
ubhe parikramya |
*sāyam ..........*
*...........sasakhī śāradī taṁ dadarśa* || 4
*sakhi pūrṇime* |

This can only be understood if there is in fact no change at all, the whole text being recited by a single person. See, however, note ad IV. 83.1. Similarly at VI.5.4 Kṛṣṇa is acting. Stanza 6 describes him (*raṅgam abhyājagāma!*), K. is speaking from 6.1 to 7.3, after which stanza 8 is again a description of Kṛṣṇa. Caland was right in spacing K ṛ ṣ ṇ o:

As *for Kṛṣṇa*, he ....infatuated the maidens with his *māyā*. Then, however, he himself (verse VI.6):

..................came upon the stage.

(Looking around)

'Ah, very lovely, indeed, is this bank of the Yamunā.'

The transition from a description of Kṛṣṇa to his speaking himself is not indicated by a stage direction. The initial words *Kṛṣṇo 'pi* serve a double purpose, which is only possible if the whole text was pronounced by the *sūcaka*.

At II.113.6 Jayanta addresses Kṛṣṇa in prose with the words *svāmin, adyai 'ṣa jayanto viṣamāvasthāṁ gato vartate*. The *sūcaka* (?) then takes over and describes Jayanta in four *śārdūlavikrīḍita* lines, the last of which is *svāminn adya jayanta eṣa viṣamāvasthāṁ gato vartate*.

The opposite case is met with at IV.83. Here the *sūcaka* first describes Rādhā in the words

(cd) *saṁvīkṣyate saghanakuñjalatāntarāle*
*rādhā 'mbudāntarataḍillatike 'va tanvī*

whereupon Kṛṣṇa gives the following prose paraphrase (83.2) *iyaṁ tu taḍid iva latāsadmani parisphurati śrīvṛṣabhānujā*.

The *sūcaka* also interferes with the action which he is describing by introducing comments of his own which begin with the word *evam* 'thus'. Cf. I.141.4-6

'Kṛṣṇa deceives him and gives it to someone else. *That is how* the boys are making fools of each other.'

II.116.1 (after a description in verse)

'*That is how* he is sporting.'

Such passages suggest that something is being shown to the audience and that the *sūcaka* addresses the spectators saying 'Look, how he is sporting!' Cf. also the use of *vīkṣyate* 'one can see', e.g. IV.88c *āliṅgituṁ vīkṣyate*, II.120d *rādhā hemalate 'va ... vīkṣyate*, II.83c (see below).

Even words that should have been spoken by an actor are sometimes part of the *sūcaka*'s text, e.g. V.14.8-15.

Lalitā | *tathe 'ti praveśayām āsa* | ......

(Rādhā) | *dūrād evo 'tthāya, 'svāgatam' iti bruvāṇā, svāsane niveśayām āsa* |

It is an additional proof besides that discussed in a note on I.74.42 (rhyme in stage directions) indicating that also the stage directions must have been recited.

c) Whereas such details as the cows in the *prastāvanā* (I.28.1, cf. IV. 54.9) or the demons sent by Kaṁsa (II.116.2) might have been acted by mime, it is impossible to conceive how the part of the *sārikā* could have been played. The bird describes (the eyes filled with tears! I.103. 3) the situation in the settlement (I.104; 106-114.5) and is fondled by Kṛṣṇa. See also III.38.2-39d, 49.1, IV.55.6, 59.2, 62.5. Note the contrast with, e.g., Ratnāvalī II.5.19ff., where the Vidūṣaka 'repeats' the words which the *sārikā* is supposed to have spoken.

The dramaturgical problems involved in the part of the *sārikā* are particularly clear in I.114.1ff. In the presence of Subāhu, who has brought her from the settlement, the *sārikā* is telling Kṛṣṇa how alarmed his mother Yaśodā had been when she saw that her son had gone with his friends. While talking with Nanda, Yaśodā had implored the deities Govardhana, Yamunā and Vṛndāvana to protect Kṛṣṇa. She then continues:

> May my child, O lord (*gṛheśvara*), be in good condition. I have then given food to Jayanta and sent him away [to Kṛṣṇa]. And Subāhu here will presently bring him the cage with the *sārikā* which Kṛṣṇa has forgotten.
>
> Nanda: Subāhu! Wait a moment. Take also the *guñjā* ornaments with you, which I have just brought here.
>
> Subāhu: Kṛṣṇa! I have brought them.

Subāhu, accordingly, who has been listening to the *sārikā*'s tale, puts an end to it at the moment she is referring to himself. The author thus brings the action back from a mere account to the actuality of the play. The transition from one level of reality to the other has skilfully been accomplished but it is clear that this episode, which puts the *sārikā* on the same footing as Subāhu, could not possibly be acted by actors on an ordinary stage.

d) When Kṛṣṇa and his friends arrive at the village Nandīśvara, this is *enacted* by the sudden entrance of the village (not the village god!) on the 'stage' (whatever this may actually have been), which is followed by a description of the *village* (IV.16.4). After that no mention is further made of this 'person'. This strange device would have been unnecessary in a 'literary exercise' (sometimes suggested in explanation of the character of the Gopāla). On an actual stage such an 'actor' (who is no actor at all) could hardly have been represented.

A similar case seems to be II.4.2: Rādhā, when entering the bower, wonders at the presence of a creeper: 'Lalitā, who is this small creeper that .... strews its flowers around as it is shaken by the wind?' Lalitā answers: 'My dear, this is the creeper of a 'Spring-flower' (Gaertnera Racemosa), which *has come on* (*upasthitā*) to welcome you.' Again an inanimate object is said to come upon stage (see below *sub* g).

e) Caland, p. 5, incidentally wonders how the episode of Kṛṣṇa's stealing the clothes of the bathing *gopīs* could have been enacted. This is, however, only one aspect of a wider problem. The basic characteristic of the Gopāla is the 'voice' which narrates the sacred story. What at first sight might be regarded as stage directions often turns out to be parts of a narrative in prose. (Cf. S.K. De, *Aspects*, p. 237.) With some exaggeration it may be said that all acting is of secondary importance, its function being to illustrate the well-known story as it is told. The 'voice' describes details which may often have been represented (although many of the descriptive stanzas contain more details than could be shown by actors) but which sometimes are told in addition to what is (in whatever way) shown. Not always are these details indispensable for a clear apprehension of what is going on. Before Jayanta, while roaming about in the forest, comes on (I.63.2), his voice is heard. When Subala climbs a tree and shouts at him, he 'raises his eyes' (I.61.10 *dṛṣṭim utthāpya*) which could not be acted. From III.69.4 to 73.4

the milk-maids are *acting* behind the scenes. In Act V, while Rādhā and Kṛṣṇa are talking, Rādhā's mother, 'being in her court-yard' (V.32.4) calls her. Not until 33.4 does she come on. In VI.5.4 the 'voice' tells us what Kṛṣṇa is doing and then describes in a stanza his coming on (*raṅgam abhyājagāma*). After Kṛṣṇa's amorous meeting with Rādhā, the latter and Lalitā leave the stage. In seven words (IV.100.3-4) we are then told that Kṛṣṇa, after the arrival of Madhumaṅgala and the other friends, sports with them and goes home (*Exit*). There can hardly have been time for enacting this. On the other hand, the text seems sometimes only to summarize what is shown, e.g. IV.52.1: 'Kṛṣṇa again and again caresses the cows, naming their names. The cow-herds start milking them, while Kṛṣṇa is standing amidst them.' Similarly I.132.2, etc.

f) Whereas the 'scene' changes again and again, the author often does not bother to indicate the entrance and *exit* of the actors. A clear instance is IV.63.7:

Yaśodā:

My child, do as you say, but you must take some food with you. Take this, which you may give to the brahmins after taking a bath.

Kṛṣṇa (with his flute he awakens Madhumaṅgala and the other friends and after they have arrived he says): Hallo, my friends! Come hastily (with me). Today we are going to the Yamunā to take a bath.

The entrance is not indicated at I.3.1, IV.54.7, VI.4.5, etc., the *exit* must be inferred from the context at, e.g., I.6.2; 32.2.

Two passages are of particular importance as they seem indirectly to throw some light on the mode of performance.

In IV.63+ (just mentioned) Kṛṣṇa announces to his mother Yaśodā that he and his friends will in the latter part of the night go to the Yamunā to see there the performance of a vrata (in fact, there to take the bathing *gopīs* by surprise). Yaśodā gives him some food which he may need in the course of the day and Kṛṣṇa goes out (*niścakrāma*). At the same time, however, he remains 'on the scene' for as soon as he is outdoors he is on the bank of the Yamunā. Whereas Kṛṣṇa remains on the scene, the scene itself has changed before the eyes of the spectators. Since he remains visible all the time, it is Yaśodā who must disappear from the scene. This is expressed by the words (IV.63.16) *kṛṣṇo 'pi gṛhītavetraviṣāṇaḥ sakhibhiḥ saha niścakrāma | tirohitā yaśodādayaḥ* 'As for Kṛṣṇa, he took his excellent cane and went out with his friends. Yaśodā and the others (were) 'taken away' (or 'disappear(ed)'). This is no regular *exit* and it would be a strange expression when referring to an actress. If, however, the reference is to a shade that is taken from the screen (or a puppet), it would be natural.

A similar situation is met with earlier in this act (IV.41.8). Kṛṣṇa and Balarāma have come home, where Yaśodā was waiting for them. They have just finished their meals when the voice of a herdsman is heard, who complains that the cows are longing for Kṛṣṇa. After a brief conversation with Balarāma Kṛṣṇa goes out (*ity uktvā bahir gantum iyeṣa*), but outdoors the *gopīs* are waiting for him. Note that indoors and outdoors he is equally visible. Yaśodā censures the *gopīs* for importuning Kṛṣṇa: accordingly she must now also be outside the house (although she is not said to have left it). After a brief talk with his mother Kṛṣṇa leaves her (*iti nirgataḥ*) and immediately addresses Balarāma (who still must be inside). If Kṛṣṇa has again entered the house, this is not ex-

plicitly stated. In any case, *nirgataḥ* does not here refer to his *exit*, for it is again Yaśodā who must have left the 'stage' (if there was one).

After Kṛṣṇa has gone simultaneously (IV.45.4 *ekadaiva sarvatra*) to each of the *gopīs*, he again leaves them and goes to his own cattle station (IV.51.1 *goṣṭha*). At that moment (*tadā*) Nanda comes home (53.1) and promises Yaśodā to call Kṛṣṇa. He calls the absent Kṛṣṇa, who is with Balarāma at the *goṣṭha* (IV.54.2). Kṛṣṇa recognizes Nanda's voice, from which we assume he must be 'on the stage'. He commits the cows to the care of the other boys [*Exit* of the gopas with the cows, although they have not been said to come upon stage!] and without any interlude, goes to bed with Balarāma (IV.54.10). Kṛṣṇa then asks his mother to bring him his flute, the cage with the *sārikā*, etc. When she has brought them, Kṛṣṇa does not bother about his brother (who is apparently absent). He talks with the bird, who then flies away (IV.56.4). Kṛṣṇa recites three stanzas to Rādhā's image on the seal-ring (IV.57, 58, 59), after which the night is virtually over (*rātriśeṣe*) and the *sārikā* returns to report on the situation in Bhānu's house (IV.60-62). At early dawn Kṛṣṇa and the boys go to the Yamunā, where the *gopīs* are bathing and Kṛṣṇa steals their clothes (68.3), etc. There is no unity of place or time and all this can hardly have been enacted on an ordinary stage. It was, however, traditionally part of the *Kṛṣṇalīlā* and was treated in the Kṛṣṇāhnikakaumudī, see S.K. De, *The Early History of the Vaiṣṇava Faith and Movement in Bengal*, p. 601.

g) Of less importance is the terminology of the stage directions, which is different from that of the classical drama. Without a study of the practice of later dramatists in this respect, it is difficult to say whether or not this points to a different technique of performance. From Sylvain Lévi, *Le théâtre indien*, p. 390f., it may be inferred that as early as *circa* 800 A.D. Dāmodara in his Kuṭṭanīmata used such expressions as *utsasarja raṅgabhuvam* and *yavanikāntarite* (for *niṣkrāntaḥ*, *niṣkrānte*), *citraiś caraṇanyāsaiḥ parikramaṁ kṛtvā* (for *parikramya*) and *apanītā tiraskariṇī* for the *dhṛtir yavanikāyāḥ*. As for the Gopāla, the following points of detail may be mentioned:

1. For 'coming upon stage' the following expressions (apart from *praviśati*, *praviṣṭaḥ*) occur:

*nir-ā-kram-* 'to come forth': IV.25d *nirākrāmata*.

*nir-gam-* 'to come out or forth': V.4.1 *lalitā nirgatya*.

But elsewhere *nir-gam-* is used in the sense of '*exit*'. See also the note on IV.63.16.

*vi-nir-gam-*, idem: V.8.6 *vinirgataḥ*.

*āvir-bhū-*: VI.4.20 *tāvat purastād āvirbhūtā*.

*upasthita*: I.32.3; 33.4; 107.1; 125.10, 11; II.1.4; 4.2; IV.46.2.

*samupasthita*: IV.39.20. Note that II.4.2 *mādhavīlatikā tavā 'tithisatkārāyo 'pasthitā* has nothing to do with the idiom of Pañcat. IV, p. 28,13 BSS[4] *nadīm samupasthitāṁ dṛṣṭvā* 'seeing that the river had come near'. In verses: *prāptaḥ (puraḥ)*: I.64d, 91d, *prakaṭībabhūva*: V.34d (after 33.4 *praviśati*), *raṅgam abhyājagāma*: VI.6d.

2. For '*Exit*' the following expressions (apart from *niṣkrāntā*, *niścakrāma*) are met with:

*prati-ni-vṛt-* 'to turn back, return': *pratinivṛtta*, see note on IV.31.5.

*tirohita* 'disappeared': IV.63.16 *niścakrāma* | *tirohitā yaśodādayaḥ* (see above, sub f).

*nir-gam-* 'to come out or forth': VI.4.9 *sapraṇāmaṁ nirgatāḥ*.

3. *'Behind the scenes'* is expressed by:

*nepathye*, mostly used in the conventional manner to prepare the audience for the entrance of a person: I.24.1, 25.1, 27.b (*nepathye kalarāvaiḥ* in a stanza), 34.2, 55.4. Different is V.47.1. Cf. I.6.6 *nepathyābhimukham*. Sometimes it is omitted, e.g., V.32.4.

*ākāśe*, with reference to voices of persons behind the scenes who interfere with the action. It is used to put an end to the action on the stage or to give a general exhortation, to transmit a message to Kṛṣṇa. The voice can sometimes be identified (IV.40.4; VI.9.1), elsewhere it belongs to an unknown person (II.115.1). When the *sūcaka* describes a reaction of the gods, the stanza is said to be spoken *ākāśe* (I.143). Cf. I.142.1, II.116.2, IV.40.4, VI.9.1, 12.2 (*ko 'yam ākāśe kalakalaḥ*), 14.1, 18.1, 24.1.

Sometimes *ākāśe* takes the place of the conventional expression *nepathye* (cf. *ākāśe kalakalaḥ*). For the contrast between *nepathyokti* (e.g. Śak. V.6.1) and *ākāśavacanam* (e.g. Śak. IV.9(10).1, Mudr. V.6.3) in the classical drama see S. Lévi, *Le théâtre indien*, p. 95, Konow, *Das indische Drama*, pp. 4 and 8.

*paṭāntare* (III.69.4), *paṭāntaritaḥ* (V.8.6). The same word *paṭa* also occurs in:

4. *'With a toss of the curtain'*.

Instead of *praviśyā 'paṭīkṣepeṇa* (e.g. Śak. IV.3.1: *yavanikāpanodanena*, Kāṭavema) Gop. has IV.16.5 *paṭāpasāraṇena*, III.73.4 *paṭāvaraṇam apasārya*. There is homonymy with *(mukha)paṭam apasārya* 'lifting her veil' and *paṭāntare* 'behind her veil' (see ad IV.96.1). In the classical drama *praviśya paṭākṣepeṇa* (Śak. IV.3.1, Mudr. VII.3.41) occurs as a rare variant for *apaṭīkṣepeṇa*. A variant reading in a single MS is Hariv. 71.34 *sapaṭākṣepam*.

5. Note the use of *prastāvanā* 'beginning of an act' (I.36.4, III.0.1) and *praveśakaḥ* | *tataḥ praviśati* (*praviśataḥ*), see V.0.1-2, VI.0.1-2.

h) *Conclusion*

It cannot be doubted that the whole text was to be recited by the *sūcaka* (see, e.g., I.99.1-100.1). If Gop. had been a mere literary exercise, it would be difficult to see why Rāmakṛṣṇa should not have followed the normal practice. The quick succession of actors in such scenes as referred to under *f*, the *sūcaka*'s comments beginning with *evam* (*sub* b), the use of such terms as *tirohitāḥ* 'disappeared' for *exeunt*, etc. can best be understood on the assumption that this play has been written for a performance as a shadow- (or puppet-)play. This possibility was also envisaged by Caland (p. 5f.), but he rejected it on account of the entrance 'with a toss of the curtain'. (See also Konow, *Ind. Ant.* 49 (1920), p. 232.) As was seen above, however, one of the two passages where this occurs concerns the sudden entrance of the personified village Nandīśvara. One may wonder why the author felt the need for such a strange personification which served no purpose at all, but if it had to be acted, a shade (or puppet) is the only conceivable possibility.

Since Nandīśvara cannot have been acted on an ordinary stage, there is no reason why the 'toss of the curtain' should be taken more seriously in the other passage (III.73.4).

The same is true of VI.6d *raṅgam abhyājagāma*. Of particular interest in this connection is the way the various characters are said to come on in the beginning of Act II: (0.1) *tataḥ praviśati gopīsamudāyaḥ* ... (1.1) *tatra tāvat* ... *śrīrādhā* ... *upasthitā* ... (2.1) *tadānīm eva kā 'pi* ... *gopakanyā praviṣṭā*. Note *upasthitā* (not *lakṣyate*, *bhāti*, etc.), as the various shadow-pictures (or puppets) are shown one after the other. Similarly in II.4.2 a creeper, at the moment it is shown (on the screen?), is said to 'enter' (*upasthitā*).

As well known, S.K. De has brought forward many arguments which make it doubtful that *chāyānāṭaka* denoted a shadow-play and that the Mahānāṭaka and the Dūtāṅgada could be considered specimens of this *genre*. See *Aspects of Sanskrit Literature*[2] (1976), pp. 230ff., 250, *History of Sanskrit Literature*, pp. 501-505. On the other hand, it can now no longer be doubted that shadow-plays are still performed in modern (South) India. See F. Seltmann, *Bijdragen tot de Taal-, Land- en Volkenkunde* 127 (1971), pp. 452-489 and 128 (1972), pp. 458-490. Irrespective, therefore, of the weight that should be attached to Prof. De's arguments, the internal evidence of the Gopāla justifies the assumption that this comparatively recent work was designed for a performance with shadow-pictures or as a puppet-show.

I.1b (43,2) *durnirīkṣo* L: similarly I.35a (49,25). Incorrect spelling for *durnirīkṣyo*. Cf. Mhbh. 12.321.12 *durnirīkṣau surair api* (but Harivaṁśa 87.35 *durnirīkṣyāṁ surair api*), 14 App. 4.627 *durnirīkṣaṁ durāsadam* (but 7.1431*. 1 *durnirīkṣyaṁ durāsadam*), as against Mhbh. 2.22.24, 2 App. 21.535; 39.118. 7.1431*.1, 8.56.51, 8.63.66, 13.14.113, 13 App. 15.1214, Hariv. 31.99, 31. 124, 87.35, Rām. 1.48.13, 1.48.16, 1.73.17, 5.655*.3, 5.58.6. But in most passages *durnirīkṣa* is attested as a variant reading.

2b (44,7) *-pramukhitā*: L has *pramu* at the end of a line and *khi* added secunda manu in the margin of the following line. Read *-pramuṣitā*, see *Indian Linguistics* 16 (1955), p. 88 and cf. IV.70b (123,24) *netrendīvaramoṣitā*.

5b (43,22) *marālavallīkalitam* C: L has *marālā˘kalitam* and in the margin *valī*. Read *marālāvalīkalitam* (as demanded by the metre).

5.1 (43,23) *ataḥ katamaṁ prakaraṇam āśrityo 'patiṣṭhāmahe* (L): cf. Śak. I.4.2 *tad idānīṁ katamat prakaraṇam āśrityai 'nam ārādhayāmaḥ* but *katamam* (not recorded by *PW* and Wackernagel-Debrunner, *Altind. Gramm.* III, p. 583) need not be corrected. Cf. Mhbh. 4.40.1, 45.11 *katamaṁ* (v.l. *katamat*), and 4.45.9, 50.3, 12.263.5 *katamad* (v.l. *katamaṁ*), Kundamālā I.15.73 and 75 *katamaṁ kṣatriyakulam*. Renou, *Gramm. scte*, p. 380 refers to Weller, *Zum Lalitavistara* I (1915), p. 47. – *upatiṣṭhāmahe*: cf. Śak. I.1.7 *upasthātavyam*, Vikram. I.1.7 *navena troṭakeno 'pasthāsye*. – *prakaraṇam*: technically the Gopāla is said to be a *nāṭaka*, cf. I.10.2, VI.49b and 2.

6c (43,28) *bhaṅguramano*: cf. II.61b *bhītibhaṅguramano*, 63a *bhītibhaṅgura*. A meaning 'vacillating, unsettled' is recorded by Apte.

6d (43,29) *mahaḥ* | *udgīyatām iti śeṣaḥ* |: interpolated marginal gloss (Caland), like III.38d *premabhāvaḥ* | *tadeti śeṣaḥ* | and VI.34d *abhirāmaḥ* | *bhavatīti śeṣaḥ* |.

6.2 (44,2) *vayaṁ tāvad ... tvaṁ tāvad*: clumsy, but the position of *tāvad* prevents reading *vayaṁ yāvad*. Cf., e.g., I.107b ... *yāvat, tāvad ahaṃ* ... and, on the other hand, IV.31.3 *āgamiṣyāmi* | *tvaṁ tāvad ... ānandaya*. – *tvaṁ tāvad gṛhiṇīm āhūya saṁgītam anutiṣṭha*: cf. Mudrār. I.3.1 *tad yāvad ... gṛhiṇīm āhūya ... saṁgītakam anutiṣṭhāmi*, Mṛcch. I.8.3 *tad yāvad gṛhiṇīm āhūya pṛcchāmy asti ...*, Prabodh. I.3.6 *tad bhavatu. gṛhaṁ gatvā gṛhiṇīm āhūya saṁgītakam anutiṣṭhāmi*, etc.

6.11 (44,11) *sādhāraṇarājasamāja*: not 'ordinary courtiers' (of a king whose name is not mentioned), as Konow, *Ind. Ant.* 49 (1920), p. 232 interprets it, with a reference to 10a *nṛpamaṇḍala*. Note 9a *prabhubhiḥ*. *samāja* is a meeting for a social function, e.g. *utsavasamāja* 'festive meeting'. Hence: 'This is not an assembly of ordinary kings.' Similarly at 10a.

7b (44,14) *vācaḥ pallavayanti*: cf. Gītagov. 1.4 *vācaḥ pallavayati* (comm.: *vistārayati*). For *satkīrti* see note ad V.9b *satkuvalaya*.

7cd (44,15-16): Not quite clear: 'No other woman, whose face is lovely like the

moon, can rejoice those who can touch the lotus-like faces of noble women in the female apartments, how much less a nautch-girl (actress).' – *śuddhāntaḥpuracāriṇī*: cf. V.15d *antaḥpuracāriṇī* 'being in the female apartments' and Uttarar. I.38.5 *śuddhāntacārī* 'having access to the female apartments'. – *śuddhāntaḥpuracāriṇī-kulavadhū* must be taken as a compound (see Introduction § 16). The bold word-creations *śuddhāntaḥpura* and *trayyantānta* in *a* (for *trayy-anta* = Vedānta) are characteristic of Rāmakṛṣṇa's style.

8a (44,22) *nijāntargatam*: see ad II.35a. See Vocabulary sub *dhūl-* + *ud*.
8cd (44,24-25) *vṛndāṭavīm* ... *muralīnādāmṛtaṁ bibhratīm*: 'the Vṛndā forest filled with the sound of the flute': for the idiomatic use of *bibhratī* cf., e.g., II.120c *śaṅkābharaṁ bibhratī*, III.71b *tīvradahanajvālāvalīṁ bibhrati*, III.54c *tava virahakathāṁ bibhratā mādhavena* and III.3b *bibhrāṇe 'ṣat pāṇḍimānaṁ kapole*, Mudrār. I.2c (v.l.).

9cd (44,34-35) *bhavyaṁ tathaiva bhavatībhiḥ* (viz. *premāśrupūrṇanayanābhiḥ*), *aśeṣabhūtyā saṁyujyate hi puruṣaḥ* ... 'a man who ... is blessed with immense good fortune.' Cf. Jātakam. 34,16 Kern *śriyā saṁyojayām āsa*.

9.4 (45.2) *tad idānīm* (viz. *niyoktavyam*) | (10a) *yene 'daṁ* ... Cf. 10.2-3 *tad idānīm* ..... *niyoktavyam*.

10.2 (45,8) *apūrvagopālakelicandrikābhidhaṁ nāṭakam* L: read *apūrvaṁ gopālakelicandrikābhidhaṁ nāṭakam*, cf. Śak. I.1.7 *navenā 'bhijñānaśakuntalākhyena nāṭakena*, Mudr. I.2.4 *abhinavaṁ mudrārākṣasaṁ nāṭakam*, etc.

12c (45,19) Note *śrīdevajīti* = *śrīdevajī* + *iti*, see Keith, *BSOS* I (1917), p. 126f. Indo-Aryan *-jī* (from *jīvatu*? Turner, *CDIAL* 5240) may be of interest for the chronology.

13b (45,24) *kabarībhāra-*: The use of *bhāra* is here nearly identical with that of *bhara*, cf. Gītagov. 3.14 *kabarībhāra*: 12.25 *kabarībhara*. Lassen was the first to note in 1836 the use of *bhara* at the end of compounds in the sense 'ingens, praemagnus, abundans' (ad Gītagov. 1.39). Apart from some cases like II.120c (92,4) *śaṅkābharaṁ bibhratī*, *bhara* means *atiśaya*, as the commentators mostly paraphrase it (ad Yaśastil. 1.114.10, Pradbodh. 2.34). As such it can serve as a plural marker in compounds (see Sandahl-Forgue, *Le Gītagovinda*, p. 31). This can be traced back to *c*. A.D. 600, cf. Kād. 144.13 *bāṣpabhara-* (comm. *samūha*), 240,9 *kādambarī-rasabhareṇa* (: *ādhikyena*), Vikramāṅkad. 18.84 *kāvyāmṛta-rasabharāsvāda* and 18.93. As such it can stand after *bhāra*, *bhārabhara* meaning 'heavy weight'. Cf. Prabodh. 2.34 *śroṇī-bhārabharā-'lasā* with Meghad. 79 *śroṇī-bhāra*, but also, with a weakened meaning (according to Mrs Sandahl-Forgue, p. 32): Gg. 1.40 *pīna-payodhara-bhāra-bhareṇa* '*avec* le fardeau des seins gonflés', 11.3 *ghana-jaghana-stana-bhārabhare*.
In *bhāra*, however, a similar tendency can be observed ever since Meghad. 53 *camarī-vāla-bhāra* (: *samūha*) and in class. literature commentators assign the meaning *samūha*, *pracaya* to it. Hence the parallel use of the two words in, e.g. Gop. III.126a (107,28) *vigalitakacabhāra*: IV.22a *vigalitakacabhara*: Caurap. 18 *lajjābharārta*, Gop. IV.32a *lajjābhareṇa*: IV.45d *lajjābhārair* (but only *bhara* in Gg. 12,1, Gop. IV.31.1 *trapābhara*, III.2c *trapābharārtā*).

14a (45,26) *bhāti yavāsakapoto*: for *yavāsa(ka)* 'Alhagi Maurorum, the Manna plant', cf. Suśruta I.165.5, II.218.4, Caraka 6.3 and KāṭhS. 30.1 (182,9), KapKS. 46.4 ($^2$ 327,16) *tau vṛṣaś ca yavāṣaś cā 'bhavatām*, *tasmāt tau varṣeṣu śuṣyato*, *'dbhir hi hatau* 'These two, Vṛṣa and Yavāṣa, came into being,

therefore they wither during the rains for they have been slain with water.' *Indische Sprüche*[2] 2214 (= Subhāṣitārṇava 123) reads *ghanodaye śuṣyati yaj jalāśayo* (*javāsako* in two MSS). In view of *Ind. Spr.*[2] 3936 (= Subhāṣitārṇava 134) *yavāsako na kiṁ śuṣyed vāri vyayati vāride* 'Verdorrt etwa nicht die Mannapflanze wenn die Wolke ihr Wasser spendet?', Böhtlingk-Garbe, *Sanskrit Chrestomathie*[3], p. 202 (line 29) and p. 408 emended this to *ghanodaye śuṣyati yad yavāsako*. Gop. *javāsakapoto* should also be corrected in accordance with the note on IV.78a. See also Turner, *CDIAL* 10440. It should be noted that KS, KapKS *yavāṣa* has wrongly been connected with AŚŚ. V.23.7-8, ASP. XIX.29 (and VII.2.8-9 according to the Orissa MSS) *yévāṣa* 'name of a noxious insect ("worm")'; see *PW* and Mon.-Will. The reading *yavāṣa* for *yevāṣa* in the Kashmir MS. of the Paippalāda text (VII.2.8-9) is clearly corrupt and Yajurvedic *yavāṣa* is a variant of *yavāsa*.

15cd (45,33f.): see ad IV.41c.

15.5 (45,39) *manda-mārutā'ndolita*: cf. Daśak. (Pūrvap.) 26,12 Agashe *manda-mārutā'ndolita-late 'va*, Vāsavadattā p. 256 Hall *manda-mārutā'ndolita-kusuma*, etc.

16a (46,4) *ko na mudaṁ samudañcati* 'who does not show his joy?' The closest parallel is Gītagov. 18.11 *caṇḍi tvam eva mudam añcaya* (v.l. *udvaha*) 'entfalten, an den Tag bringen, erzeugen' *PW*. For the problem of distinguishing between this *udañcati* and *udañcati* 'to come near' see *Vāk* 2, pp. 54ff, 65ff.

17.2 (46,12) *katham idam | pramāṇam āvedyatām*: *katham idaṁ pramāṇam* ... LC, but cf., e.g., Pañcat. I, p. 90,18 BSS[6] *katham etat?*

18ab (46,15-16) Paraphrase of BhāgPur. II.4.18 *kirāta-hūṇā'ndhra-pulinda-pulkasā abhīrakaṅkā yavanāḥ khasādayaḥ*. Cf. also BhāgPur. IX.20.30 *kirātahūṇān yavanān andhrān kaṅkān khasāñ chakān*. Although **kubinda* might be expected (see K., *Acta Orientalia* 17, p. 315ff.), the editions seem everywhere to read *kuvinda*. For *punānā* see Introduction § 18,B1.

18c (46,17) *jātās tataś*: *jātā ataś* C, but L has *jātasataś*, with *sta* sec. m. above *sa*.

18.1 (46,19-20) *śvādo 'pi sadyaḥ savanāya kalpate*: literal quotation of BhāgPur. III.33.6. Cf. also BhāgPur. VI.13.8 *śvādo pulkasako vā 'pi śudhyeran yasya kīrtanāt*.

18.3-4 (46,21-22) *na hi bhagavann* ...: a literal quotation of BhāgPur. VI.16.44. Hence the daṇḍa after *kṣayaḥ*. As for *puṣkasaka*, for which Caland read *pulkasaka*, this should not be emended (see K., *Kirfel-Festschrift* 1955, p. 161 and Introduction § 20). Here, it is true Rāmakṛṣṇa need not have quoted from memory, as in the other cases. The reading *pulkasa(ka)*, now found in most editions, is, it seems, due to an intentional normalizing tendency of the Bombay editions of Mahābhārata, Bhāgavata Purāṇa, etc., since in every passage many MSS have *pukkasa*, *pukkaśa* or *puṣkasa*. See the critical apparatus at Mhbh. 12.173.36, 285.8, 291.3, 13.23.22, 29.5, 48.24, 138.23, Manu 4.79, 10.18 and 49, 12.55, Yājñav. 3.20, etc. Cf. *PW* IV,751 and V, 1602. Although Burnouf's edition of the BhāgPur. reads *pukkaśa* and *pukkasaka*, he records in his Introduction the manuscript readings *puṣkaśa* and *puṣkasa* (see *PW* IV,751). Therefore, the form *puṣkasaka* found in Gop. must faithfully reflect the reading of one or more BhāgPur. manuscripts. Cf. also Hārāvalī 27 *puṣkasa* and, on the other hand, Bṛhatkathāślokasaṁgraha 5.201 and 215 *pukvasaka*: *kv* for *kk* is mostly due to simple misreadings or mis-

writings but in the case of foreign words with *kk*, variants with *kv*, as well as those with *lk* and *ṣk*, may have been a device to avoid *kk*. Cf., e.g., *cikka* : *cikva* : *cikṣa*, BKŚS. III.32, 45, 46 *pakkaṇa*: Kād. 354,14 Pet. (624, 4 NSP[2]), 355,3 (625,1), 355,19 (626,1), 356,16 (627,9) *pakvaṇa*: BKŚS III. 11, 22, 24, 43 *pakṣaṇa*. That *ṣp* may arise 'spontaneously' by the side of *pp* is apparent from *Iṣphaka* by the side *Ipphaka*, from **Ibhyaka* (BKŚS III.77, 84,,88). The same *ṣp* occurs in manuscripts of early Vedic texts, cf. AŚ. IX.9.20,21 *píṣpalam*, VI.109.1, 2 *piṣpalí*, III.17.5, MS. I.2.2 (11,7) *supiṣpalā́*. They do not prove anything for the etymology of *píppala*, etc. Nor does the early occurrence of *lk* in Vedic (e.g. VS 30.17, VSK. 34.3.4 *paulkasá*, Vaikh. DhS. 3.14.3 *pulkasaka*) prove that *pulkasa* was the original form. Notwithstanding Wackernagel, *Altind. Gramm.* I, *Nachträge* p. 75 (ad p. 136, 27), the original form may have been *pukkasa* and the *l* may have the same origin as in, e.g., *balkasa* : *vakvasa* 'dregs' (from **bakkasa* or **vakkasa?*). Note Skt *bukkasa* (Hemacandra), Buddh. Skt *pukkasaka*, Pkt *bukkasa*, *bokkasa*, and Turner, *CDIAL* 9313 **bokkasa*. For *Pukkasa* and *Pulkasa* in the Smṛti literature see *Annals BORI* 40 (1960), pp. 141-142 and in general K., *Kratylos* 4/2 (1959), pp. 166f. As for AS. *guṣpitá* : *gulphitá* (v.l.) : *gumph-* : **guph-* see K., *Studia Indologica* (Festschrift Kirfel) 1955, p. 160.

18.7 (46,25) *prāyo dṛśyate 'rthavādo hy āptavākyeṣu* 'Among such authoritative words there is as a rule a certain amount of idle praise:' *arthavāda* (I. 19d, 20.1 and 4) is a Vedāntic term for passages of a second rank, which only contain eulogies. Cf. Uttararāmac. I.39.6 *arthavāda eṣaḥ* 'Ceci est un compliment' (Stchoupak, see her note, p. 23 n. 1), Haracaritacintāmaṇi 17.91 *arthavādaśaṅkayā* (Gop. I.20.4 *nā 'rthavādaṁ śaṅke*).

19.1 (46,31) *mukhyayāvṛttyā* C: *mukhyayā kṛtyā* L (not quite certain) 'Since all these tales with reference to the Lord have been promulgated by an outstanding literary work, devotees believe that they have really happened.'

23a (47,16) *āstīrṇā nayanāñcalaiḥ*: cf. III.85b *vartate nayanāñcale*, 133a *-netrāñcalam*, Bhām. Vil. 2.17 *mayi bālā nayanāñcalaṁ cakāra*, etc. and *EDS* 833.

23c (47,18) *aśeṣaśekharamaṇe*: cf. BhāgPur. X.11.20 *tam aśeṣaśekharaṁ matvā*.

24a (47,21) *smaraṇād eva pāñcālī* seems to refer to Mhbh. 2.543*.8 *ity anusmṛtya kṛṣṇaṁ sā*, an interpolation in two Devanāgarī manuscripts, but known to Nīlakaṇṭha (cf. 2.68.44 Bombay ed.).

24.2 (47,24): see ad I.74.37.

25a (47,25) *parāgapaṭalī-saṁpṛkta*: *-saṁyukta* C, but cf. VI.7a *reṇusaṁpṛkta*.

25b (47,26) *-mahendranīlaśakala-cchā(yop)tadūrvāṅkuraiḥ*: L has at the end of the line *śakala(cchā)* and in the margin of the next line *ta* (not *pta*, prima manu). Cf. III.30b *-mahendranīlaśakala-cchāyollasaccandrakaḥ*, IV.89c *dalitendranīlaśakala-cchāyābhirāmā tanuḥ*, and Varadāmbikāpariṇayacampū 28,1 *unmīlita-nīlamaṇi-cchāyā*, Meghad. 35 *ratnacchāyā-khacita*, etc. For *upta-*, cf. IV.100d *vyuptā*, III.31c *nirvyuptaṁ hasitanirīkṣaṇair*, III.46b *-kusumabharair vāpayantī* (ex coni.), Daśak. 62.2 Agashe and Kādambarī 219,22 Peterson *ratna-pratyupta*.

26b (47,36) *drāvitam adhunā hṛdayam*: cf. Uttararām. III.13 *dravībhūtaṁ premṇā tava hṛdayam*, III.32 *bhāvāḥ paridravayanti mām*, Mahāvīrac. VII.34 *dravībhavati me manaḥ*, Bālarām. IV.26 *dravatī 'va mano bāṣpaiḥ*.

27 (48,6-8): Udgīti. L marks the lines by (double) daṇḍas. For *iva* lacking in the simile cf. I.50a, 52a-c, 100b and II.22b.

28d (48,13) With *mallī-militaparimalo* cf. I.97c *mālā-militaparimalo*.

32.1 (48,33) *samānaya* ... *sādhanam iti*: in contrast with the typical use of *iti* discussed ad II.65.3, no rule can be detected for passages such as this one and V.48.5 *āgaccha sadmanī 'ti*, VI.42.3 *evam uktaṁ syād iti*, IV.85.14 *mātaraṁ vijñāpyā 'gatā* (|) *iti*, V.3.2 *kva* ... *saṁviśati* .. *karṇayor iti*. See also I.53.2, III.65a, V.48.7.

32.2 (48,34) *yathā nirdiśati tathā karoti*: note the ellipsis of *naṭaḥ*. Cf. Introduction § 18, C4.

33.2 (49,5) *ayaṁ sākṣāt parapadanāyako bhaktānugrahārtham āvirbhūto mayo 'pasthāpitaḥ* (*upasthāpito* L): apparently a quotation (from the BhāgPur.?). Cf. VI.15.2 *sākṣāt parapadanāyakaṁ* ... *bhaktāvanāyā 'virbhūtam*.

34.10 (49,22) *lambakaccho* ... *lambālako gopālaḥ*: *lambālaka* 'having pendulous curls' cannot be a proper name (as Caland took it), nor can, for that matter, *gopāla*, occurring as it does immediately after the divine *Gopāla* in I.28.1 and 3. Only once (II.31.3) *Gopālaka* occurs as a fictive name of one of the cowboys. Here *gopāla* (34.10, etc., 55.3) or *gopālaka* (46.3, etc., 54.3) can only be a generic name ('cowherd'). In I.61.8 and 11, 66.6 and 11, 85.3, VI.4.3 and 4 it again denotes Kṛṣṇa. For *lambālaka* cf. Meghad. 2.21, Daśarūpaka 4.65, Vikramāṅkadevac. 9.112, etc. As for *lambakaccha* 'whose lower garment hangs down', cf. Vikramāṅkadevacarita 18.97 *kakṣābandhaṁ vidadhati na ye* and lex. *kaccha*, *kacchā* 'the hem or end of a lower garment, tucked into the girdle or waistband'. It also occurs (with reference to a woman's garment) in Śāradātilaka 185a *lambikacchā('viralorukāṇḍā)* 'who has plank-like thighs which are brought closer to each other by the slipping of her rear-pleats' (F. Baldissera). See Introduction p. 143.

36.2 (49,35) *gopadaṇḍāvaghātabhiyā punar gantum api na śakto bhaviṣyāmi* 'However, for fear of being thrashed by the herdsman, I will not even be able to go'. Caland's translation (p. 13 at the bottom) would have demanded *punar āgantum*. Cf. VI.41c *na manāg api gantum* ... *prabhavasi*.

36.3 (49,36) *ity uktvā ubhau*: for the sandhi after a gerund see ad I.74.38 and III.29.1.

36.5 (50,1) *are durvinīta gopātmaja*: not a compound (C.), cf. I.127.8 *durvinītair gopātmajaiḥ* and I.74.12 *re re durvinīta*, 75a.

37a (50,5) Note *yatra kutra* for *yatra kutracit* (Speijer, *Sanskrit Syntax*, p. 216).

42a (50,28) *kanyā vrataparāyaṇāḥ*: against Caland, p. 14, this can better be taken as the object of *samupāhvaye*. Cf. IV.78.1.

42.2 (50,31) *tatho ced*: cf. I.54a *na tatho me* ... *yathā*. Very rare (ŚB. *tátho evá*, *tátho ha*, see V.2.3.5 and cf. Delbrück, *Altindische Syntax*, p. 514). Unlike *atho* (e.g. IV.98a), its use is not required by the metre. Hardly a mistake for *tathā* but a Yajurvedism (see Introduction § 19).

45a (51,5) *ayi mātar*: misread by Caland, but cf. II.32.2, IV.39.21, V.10.5.

45b (51,6) *abhukta* 'without having taken a meal': for the active meaning see Speijer, *Sanskrit Syntax*, p. 280, Renou, *Grammaire sanscrite*, p. 196f., Edgerton, *Buddhist Hybrid Sanskrit Grammar*, p. 169 and cf. Bṛhatkathāślokasaṁgraha 7.35 *asmābhir abhuktair gamitaṁ dinam*.

47b (51,23) *urasi dhṛtaṁ kandukam*: here a token of childish naivety, but cf. the verse attributed to Kālidāsa:
*payodharākāradharo hi kandukaḥ*
*kareṇa roṣād iva tāḍyate muhuḥ* |
*itīva netrākṛtibhītam utpalaṁ*
*tasyāḥ prasādāya papāta pādayoḥ* ||

48.1 (51,28) *bhojanam apahāya*: L reads *apāhāya*, but in the epic *apāhāya* is only used for metrical reasons at the end of the odd pādas *a* and *c*; cf. Mhbh. 1.118.15, 3.163.45, 4.42.13 (v.l.), 14.94.190*, Hariv. 8.22 (see *PW*. VII, 1501). In Gop. *apahāya* is used in verse and prose, cf. IV.90d and 90.2.

48.2 (51,29) *mukundaḥ*: in L there is a dot above each akṣara of the word.

53a (52,13) *purasthā* L: Grantha spelling for *purassthā*. Cf. IV.33c, as against III.75d *puraḥsthā* and IV.96.1 *vakṣa-sthala* (L), I.66a *tamasa stomadhārām*, 102a *(ta)mastoma*, etc., as against I.46.9 *anabhihatas syām*, etc.

53.2 (52,18) *satyam* | *na smṛtaṁ bhaved iti* | 'Really? I do not remember!' Cf., e.g., I.141.2 *satyam eva* 'Really?'

56a (52,30) *yenaiva* C: a plausible conjecture but *yena vai* (*yaina vai* L) can be correct. Cf. BhāgPur. III.16.20 *yaṁ vai*, IV.1.30 *yad vai*.

57a (52,32) *yena nīto* (viz. *aham*): cf. III.15d *viddhā*, etc.

57.9 (53,3-4): insert (*nepathye*).

58a (53,4) *-ravisarit-tīrāvaṭāḍambarā* (L): cf. IV.30c *-tīrāvaṭārtipradā* and further III.53a *sulalitayamunāyās tīramandārakuñje*. – *āḍambara*: see Vocabulary.

58b (53,5) *dhvāntakrānta* (L): need not be emended to *dhvāntākrānta*. Note the assonance and III.66c *-amalakaca-krāntācchagaṇḍasthalam* (ambiguous: II.42a *kacalatā-krāntavaktrāravinde* and V.32c *rākākrānto*). For *ākrānta*, cf., e.g. I.127.8, IV.35.1.

59c (53,10) Note *nidrāyito* 'drowsy' (not 'schlafend', R. Schmidt, *Nachträge zum pw*, p. 231c, but see p. 218b). Cf. ŚB. III.9.3.11 *yádi nidrāyā́d* 'if he falls asleep', Mālavik. IV.12.12 *nidrāyate* 'dozes off', Mṛcch. III.7.4 *avi ṇiddāadi bhavaṁ* 'Are you dozing off?', VIII.11 *nidrāyate gokulam* 'the cattle are dozing', Kād. 89,14 Peterson, *atiśiśiracandanaviṭapicchāyāniṣaṇṇa-nidrāyamāṇa-gṛhasārasam* 'where the tame cranes are dozing in the shade of cool sandal-trees', Hariv. App. I, F 517 *nidrāyamāṇe bhagavaty upendre*.

59d (53,11) *droṇībhūtatanur nate hi śirasi droṇaudanaṁ bibhrataḥ*: cf. I.64cd *droṇaudanaṁ mastake bibhrat*. Hence *bibhrataḥ* must be construed with *-tanur*. Therefore, although compounds of the type I.63.2 *khañjībhūtapāda* are frequent in this work, here *droṇībhūtatanur* must grammatically stand for *dronībhūtā tanur*. See *Ind. Ling.* 16, p. 104 and Introduction § 18, B3.

61a (53,14) *āpyāyati*: also I.62b for *āpyāy-ayati* (caus.). The same haplology (in spite of *PW* IV, 736) in Mhbh. 5.16.24 *āpyāyadhvam* (for *āpyāyayadhvam*).

61.5 (53,20) *sarve vañcitā bhaveyuḥ*: cf. Mṛcch. II.17.13 *vañcidā 'si jāe ... ṇa diṭṭho*, Pādatāḍitaka 33.1 *tīrtham idam atikrāman vañcitaḥ syām*, Padmaprābhṛtaka 9.8 **atikrāman* (or **atikramya*? *atikramitum* MSS) *vañcitam ivā 'tmānaṁ manye*, Ubhayābhisārikā 27.2 *cāruśobhaṁ te vapur yo na paśyati sa khalu vañcitaḥ syāt*.

61.7 (53,22) s u b a l a ḥ | *tathaiva karoti* | *are re ...* Caland has ignored the common distinction (in L indicated by double daṇḍas and/or sandhi) between stage directions followed by a spoken text and mere descriptions. For the latter category cf. I.89.7 *kṛṣṇas tathaiva karoti* | *tadānīṁ tu ...*, II.107.1 *kṛṣṇas tathā kartum upasasarpa* | *tathā hi* | *... saṁgato 'bhūt* and stage directions of the type Śak. IV.11.1 (*sarve savismayam ākarṇayanti*), Mṛcch. VI.4.10 (*āryakas tathā karoti*), VI.16.8 (*ceṭas tathā karoti*), II.13.23 (*māthuro darduraṁ tāḍayati*), etc. (Godbole's practice of writing *āryakaḥ* | *tathā karoti*, etc. is incorrect although it is also found in Gop. IV.69.9 *sarvāḥ* | *tathaiva cakruḥ* L.) When, however, a stage direction is followed by a spoken text, there is (even if the stage direction is a whole sentence) a break between the name of the speaker and the stage direction (cf., e.g., Śak. V.8. 5 r ā j ā | *āruhya parijanāṁsāvalambī tiṣṭhati* | *vetravati! ...*). Thus L reads in Gop. I.103.3 *sārikā* | *sāsram* | *kṣaṇaṁ ...*, I.118.8 *jayantaḥ nandoktiṁ paṭhati* | *gatvā 'dyaiva ...* (*jayanto* Caland), I.135.2 *jayantaḥ* | *netraṁ ghūrṇayan sphuṭam asphuṭaṁ vā vyāharati* | *atikaṣṭenā 'nītasya ...* (*jayanto* Caland), I.143.3 *makarandaḥ tathā kṛtvā* | *etās samānavayaso ...* (*makarandas* Caland). For this reason II.78.1 must be read l a l i t ā (|) *tathaiva lalitayā vāṇyo 'jjagāra* | *re re ...*

61.11 (53,26) *ko 'yaṁ śikhariṇīvyayaṁ varṇayati*: from the last word to 64b *śvāsatrāsitasajjanaś ca* also on fol. 99a. Fol. 12b-13a *vyāṁ-rttayati*, fol. 99a (beginning) *var(tt)ayati*. Read *vyāvartayati* 'who is there to stop me from eating the *śikhariṇī*?'

63a (53,32) *premātiveśena*: apparently for *-aty-āveśena*. Cf., e.g., IV.20b *premāviṣṭa* and note the frequent use of *ati-*.

63b (53,33) Read *nitāntakrīḍākṛṣṭena* (thus foll. 13a and 99a).

64a (54,1) *pādanyāsasamuccaladdadhikaṇā-* C: read *pādanyāsasamucchaladdadhikaṇā* (L). Cf. I.146b *vātāndolocchalitakusuma-* and IV.30b *svacchandocchalad* (as in Kathāsaritsāgara 25.9). The meaning is here 'splashing', not 'dripping' (Caland, p. 16, who has often substituted *uc-cal-* for *uc-chal-*). For *-nirgataśvāsa-* cf. Kād. 142,1 Peterson *nirīyuḥ śvāsamarutaḥ*.

64d (54,4) *saṁcalito* C: read *saṁvalito* (L) 'encumbered with parcels'. Thus Winternitz, *ZDMG* 74 (1920), p. 138 n. 2; cf. II.115b *valita*.

66.10 (54,25) *bhaviṣyati* | (L): note the pause.

66.13 (54,27) *iti dṛṣṭyā mātrā bhojanāyā ākāritena mayā*: L has *dṛṣṭyā* or *daṣṭyā*. Read *iti dṛṣṭvā*. See ad V.29c. For the asandhi *bhojanāyā ākāritena* (= *bhojanāyā 'kāritena*) see ad I.74.37 and cf. Mālavik. V.15.4 *yajñasaṁdarśanāya āgantavyam*.

66.20 (54,35) (*tadā mayā sarvaṁ nītvā tataḥ prasthitam*) *ataḥrabho* 'Thereupon I set out from there with all the luggage. Therefore ...'. L reads *ataḥrabho* (for the ductus of *ra* cf., e.g., IV.13b *kora-* on fol. 68a1). Since *ataḥ*, when introducing a stanza, is often followed by a vocative, and since the visarga points to a following surd, read *ataḥ prabho*. Cf. I.77b *prabho*, and the use of *devaḥ* (VI.4.8, 21), *bhartaḥ*, etc.

67.2 (55,6) *parārtham avasīdanam* L: cf. IV.42d *prāyaḥ sīdati sajjanaḥ parakṛte, dharmo 'yam ādyaḥ smṛtaḥ*. Late formation for correct *avasadana (cf. Ved. *niṣádana*), like *niṣīdana* (Mallinātha ad Meghadūta 78 (II.18) and Buddhist Hybrid Sanskrit) and Mhbh. I.119.16 *nilīyana* (Wackernagel-Debrunner, *Altind. Gramm.* II/2, p. 934). See also Wackernagel, *Kleine Schriften*, p. 409.

69a *vibhrāntani(ḥ)śrenīm āśrito*: what is the meaning of *niḥśreṇī* here? See note on II.117d.

70a (55,14) *ātmanaś ceha kāmāya priyaṁ sarvam iti śrutiḥ*: cf. Bṛhadāraṇyaka Upaniṣad 2.4.5 *ātmanas tu kāmāya sarvaṁ priyaṁ bhavati.*

73b (55,30) *yatrāha nṛpater vadhūḥ* L (with clear *ha*): in view of the occasional confusion of *da* and *ha* in L, this may be read (*satyaṁ vāruṇī sarveṣāṁ*) *yatrā 'dan nṛpater vadhūḥ* 'Indeed, when the king's consort has tasted the liquor, every one is allowed to drink it'. See I.86c *nāham* (= *nā 'dam*) and II.61c *sudhādhārām* ... *ādat*. For *ādat* see Pāṇini 7.3.100.

73.1 (55,31) *aho 'yam* (L): incorrect sandhi as against, e.g., I.65.1 *aho ayam*, VI.6.2 *aho* | *atiramaṇīyam idam*, where L has three daṇḍas after *aho.*

73.3 (55,33) *katham anyāyyaṁ jayanta asmākam* ... (L): for *katham anyāyyaṁ jayanta* | *asmākam* ... For pause after a vocative see *India Antiqua* (1947), p. 210, *Shortening of Final Vowels in Sanskrit* (Proceedings Dutch Academy 1955), p. 1 (253) n. 1, *Die Sprache* 7 (1961), pp. 18-20, Renou, *Grammaire sanscrite*, p. 30 and Rām. 2.43.12, 95.26 (Wackernagel, *Altind. Gramm.* I, p. 298). A pause is indicated in L by a (double) daṇḍa or merely by absence of sandhi in, e.g.:
I.34.8 *priye* | *ayaṁ ko 'pi* ...
II.94.3 *kva gacchasi varānane* | *adattvā* ...
IV.36.7 *adya mātaḥ* | *jayantena saha* ...
IV.38.7 *mātaḥ* | *īśvaraḥ* ...
IV.41.4 *bhrātaḥ* | *godohane* ...
IV.62.14 *vatsa* | *aham* ...
IV.63.4 *mātaḥ* | *vrajajanās* ...
and (with a pause after a word group)
IV.39.21 *ayi mātar yaśode* | *kṣaṇāntare* ...
Cf. also IV.44.1 and 4, 53.4, 68.6, etc.
The sandhi must therefore be corrected in, e.g.:
I.80.1 *aho subalāyam* (Read *aho subala* | *ayam*.)
I.82.1 *vayasyeha* (Read *vayasya* | *iha*.)
II.22.2 *sakhyo na stheyam* (Read *sakhyaḥ* | *na stheyam*.)
II.99.2 *aye viśākhe 'yam atilobhī* ... (Read *aye viśákhe* | *ayam atilobhī* ...)
IV.39.5 *mātar naimittikī 'yam* (*mātaḥ* | *naimittikī*... Caland)
IV.93.25 *priyāṅgu|līyakan tvayā* (*priya* | *aṅgulīyakaṁ tvayā* Caland)
V.35.3 *mātaḥr iyaṁ* (*mātaḥ* | *iyaṁ* Caland)
V.36.2 *mātar netrayoḥ* (*mātaḥ* | *netrayoḥ* Caland)
V.38.3 *mātar asyā eva* (*mātaḥ* | *asyā eva* Caland)
V.43.2 *mātar yaśodāpi* (*mātaḥ* | *yaśodāpi* Caland).

74ab (56,6-7) *kāṣṭhād atikaṭhine 'yaṁ jātā mṛṣṭir na me jātā katham iti* 'These sweetmeats have become very hard (to carry) because of the wooden bucket. How is it that they have not become mine?': besides the food wrapped in cloth (74.33 *vastrapoṭalī*, 74.31 *cailāñcale baddhāni*, 76a *baddhvā cailāñcale*) Jayanta was also carrying a *droṇa* (59d *śirasi droṇaudanaṁ bibhrataḥ*), which must be lifted from his head; cf. 73.5 *bhāras tu śirasto 'vatāryatām* 'take the pack from my head'. *kāṣṭhād* (here and 74.6) refers to the wooden *droṇa*.

74.6 (56,13) *kāṣṭhād uttārayan*: *kāṣṭhād* C for *kaṣṭhād* L, which may be due to the following *kaṣṭād*. *uttārayati* 'to lift, take out', cf. 73.8 *uttāraṇāvasare*.

74.7 (56,14) *sarveṣāṁ vastv āsanīkṛtya* 'sitting down on the property of them all': cf. Kādambarī 144,6 Peterson *tasminn evā 'sanīkṛte puṇḍarīke* 'on that very lotus which they had made their seat'.

74.17 (56,23) *punas tathaiva*: viz. *paṭhati*, cf., e.g., V.46.7. In Caland's edition inadvertently not marked as a stage direction.

74.31 (57,5) *cailāñcalo baddhāni* L: *cailāñcalabaddhāni* C, but cf. I.76a *baddhvā cailāñcale.*

74.32 (57,6) *ity upararāma*: also VI.25.1. Cf. BhāgPur. I.6.26 *etāvad uktvo 'pararāma.*

74.38 (57,12) *bhuktvāpakvāni* C: L reads (with two irregular sandhis) *dugdhaphalakāni svayaṁ bhuktvā(,) apakvāni viṣatindukāni(,) audumbaraphalāni mahyaṁ dattāni.*

Bruno Liebich has pointed out that the sandhi rules 'durch den Sinn und die Zusammengehörigkeit der Worte reguliert werden, zumal beim Sprechen im Gegensatz zur Schrift, in der der Sandhi Sache der Orthographie ist, und ausserhalb der gebundenen Rede, in der die Rücksicht auf das Metrum überwiegt' (*Zur Einführung in die indische einheimische Sprachwissenschaft* I (1915), p. 16). That the gerunds were (just as in Tamil, for instance) followed by a pause is clear from the shortening of *-ā* in the Rigvedic gerund endings *-tyā* and *-yā* (see *Shortening of final vowels in Vedic Sanskrit*, p. 10) and in Vedic prose, from the use of *atha* or *ta-* after a gerund (Delbrück, *Altindische Syntax*, p. 409). It is not surprising, therefore, that the sandhi occasionally used (though much less frequently than in the case of vocatives) points to hiatus after gerunds, e.g. Tantropākhyāna p. 25 *te suṣṭhu vimṛśya (,) āgataṁ garuḍam ūcuḥ*. Instances of this so-called *asandhi* in L are the following:
I.36.3 *ity uktvā ubhau*
III.29.1 *netram udghāṭya | sarvataḥ samālokya (,) īṣad utthāya* (L, note the daṇḍa. *samālokyeṣad* Caland).
A different case is I.74.40 | *poṭalīm unmucyāpasada*, where L ignores the pause even after a stage direction and where Caland rightly reads | *poṭalīm unmucya | apasada* ... In the other passages the hiatus reflects a linguistic reality of the spoken language. In written prose texts (in contrast with stanzas, cf. I.53c, 57a) sandhi is 'a matter of spelling' (as Liebich puts it), but spelling conventions differ in this respect. In prose inscriptions sandhi is not applied 'where we would use a comma or semi-colon' (Wackernagel, *Altind. Gramm.* I, p. 208). So the choice is between normalising the *asandhi* after gerunds (in view of their low frequency) or maintaining it in these cases as a trace of an authentic usage. A similar case is, e.g. Pādatād. 26.5 *sarvathā - īdṛśa evāstu bhavān* (Schokker, *The Pādatāḍitaka*, p. 35). As for *viṣatindukāni(,) audumbaraphalāni*, this is a pause in an enumeration, cf. I. 74.12-13 *śikhariṇī, odanam* and *parpaṭāḥ, vaṭakāḥ*. See further ad I.73.3 (a pause after a vocative) and III.31.2 (idem after a locativus absolutus). Simple mistakes are, e.g., I.24.2 *nivartaya ito* (cf. I.82.1, IV.56.2, 85.8), 66.13 *bhojanāyā ākāritena*, 74.12 *kiṁ vadasi | apaśabdena* |, 74.40-41 *unmucyāpasada*, II.14.2 *bhavatā ātmā*, 68.5 *lalitā āhūyatām*, IV.69.4 *-opadeśena āryārādhanāya.*

75b (57,19) *ugragandhīni*: *ugragandhi* (rather than *ugragandhin*), see Introduction § 16 and Vocabulary.

76a (57,22) *samānīya* L: on account of *samānītam* in b this must be a mistake for *samānītam*. But note Introduction § 18, B3.

77.2 (57.27) *mamā 'pi nu kim api---?*: an instance of *vākkeli* according to the definition of Daśarūpaka 3.17, see S. Lévi, *Le théâtre indien*, p. 115 and N. Stchoupak ad Uttararāmacarita III.26.

79a (58,2) *-kaṇikā ... candranirmuktā* L: read *-kaṇikā ... candranirmuktāḥ*. Cf. Mhbh. 1.218.2 (v.l.) *prācchādayad ameyātmā nīhāreṇe 'va candramāḥ* (the 'moon's dew').

79b (58,3) *proṣitamatikān* L: the reading is not clear, but see IV.36.4 *saṁmrati* L for *saṁprati*, etc. Cf. V.19d *proṣitabhartṛkā*.

80.1 (58,8) *aho subalāyaṁ* L: see ad I.73.3.

82.1 (58,15) *vayam api ce 'taḥ samīpe ...*: a paraphrase of BhāgPur. X.13.6 *vatsāḥ samīpe 'paḥ pītvā carantu śanakais tṛṇam*.

83a (58,20) *rājyam akiṣṭam* L: *i* has later prima manu been inserted, apparently misread for *ā*. For *rājyam ākṛṣṭam* (Caland, note), cf. Mhbh. I.154.21 (v.l.) *tasmād ākṛṣya tad rājyam*.

84.1 (58,28) *navakisalayakḷptaparamāsane: kḷpta*, conjectured by Caland for *klapta* or *klasa* L, must be correct, cf. Daśak. 29,2 Agashe *pallavakusuma-kalpitatalpatala-* and Gop. IV.54.4 *mātrā kalpitaṁ talpam*, BhāgPur. X.32.14 *yogeśvarāntar hṛdi kalpitāsanaḥ*.

85a (58,29) *marakatabhaṅgābhirāmapicchāni* (L): for *bhaṅga* = *śakala* 'fragment' see *Ind. Ling.* 16, p. 86f.

86c (59,4) *nā 'dam vaṁśīninādāmṛtam idam*: *nāham* L, but cf, (with *da* for *ha*) III.81a *darir*, 95a *madādevyāḥ*, IV.36.7 *sada*, and (with *ha* for *da*) I.88b *tathehaṁ*, 73b *yatrāha*. See Introduction § 7 and § 11, note the assonance of *nādam ... nādām*, and cf. II.61c *-locanasudhādhārām ivā 'dat*.

88b (59,13) *tatheyaṁ* C: *tathehaṁ* (?) L. In view of *subāhur evā 'yam* in the introductory words in prose, and since *sārikā kā 'pi cā 'nyā* is in any case a parenthesis, read *paripaṭhati tathe 'daṁ*. See note on 86c.

89.3 (59,27) *uttarasamarthane samarthaḥ* 'always clever at finding words of self-justification in reply'.

93.10 (60,27) *virahānalakalitāṁ* C: *-kalito* (not quite certain) L, with *-o* for *-āṁ* (against the sandhi), cf. IV.93.30 *khinno* and the note on VI.14ab.

93.11 (60,28) *sahaivāgataḥ* (*sahevāgataḥ* L) C, for *sahaiva gataḥ* 'I left at the same time'?

93.12 (60,29) *svayaṁ ścātpas saṁjātaḥ* L. Read *svayaṁ paścāt saṁjātaḥ*. *ścāt pas* is an instance of inverted sequence of akṣaras, as in I.90c *vasvatsāvadana* for *vatsāsvavadana*, IV.83.5 *śrīdhārā* for *śrīrādhā*. VI.4d *āśājagām* for *āśāgajam*; cf. also VI.8a *vanadane* for *vadane*. For *paścāt* cf. Pañcat. I, p. 44,25 (Bomb. Skt. Ser.) *kiṁnimittas tvaṁ paścād āyātaḥ*.

93.14 (60,31) *yady ahaṁ saṁgaṁsyāṁ* (*yady ahaṁ saṅga.syāṁ* L): read *yady ahaṁ saṁgataḥ syāṁ*. Cf. II.108d *saṁgato 'bhūt*, IV.85.8 *gato bhavet*, etc.

95 (61,2-3): Upagīti (note the sandhi *mukhataḥ marutā*). Read *tanmukhataḥ* (ex coni.) for *mukhataḥ* and *marutā* (L).

96a (61,6) *karṇakalpitarasālapallavaṁ svāsa-* L: probably to be read (with deletion of the anusvāra) *karṇakalpitarasālapallava(ś) śvāsa-*.

97d (61,21) *kakṣānyasta-* (cf. 90.2: 60,2 *-kakṣa*) is the common spelling for correct *kakṣyā*. See the variant readings in the Mahābhārata, but note I.105d *kakṣīkṛtya*.

98c (61,26) *paṅkeruharuciraṁ netrasya* is against the metre. L has *-rucira.netrasya* (with a dot indicating a hole in the palm leaf exemplar). Read *paṅkeruharuciranetrasya*.

99.1 (61,32): in spite of the stage direction, I.100 is in fact to be recited by the sūcaka.

100a (61,33): the marginal gloss, which turns the upagīti into an āryā strophe, has the handwriting of the prima manus. See further Introduction § 10.

100b (61,34): for *iva* lacking in the second simile see ad I.27b.

102a (62,9) *candrāyoge ga - - hanatimira(ta)ma(ḥ)stomavidhvastabodhe*: Caland's emendation *tamaḥ-* is no doubt correct. Cf. I.66a *tamasa(ḥ) stomadhārām* and Vikramāṅkadevacar. 4.107 *tamaḥstomair*, Prabodh. V.32 *tamastoma-*, Vṛṣabhānujā 2.2c *tamasāṁ stomam*, Varadāmbikāpariṇayacampū, p. 67,6 *tamastomam*. No other plausible explanation for *-timira-ma-stoma-* seems possible. In that case, however, a sragdharā line would only be conceivable if *hana-* were a separate word, which it is not. On the other hand, combination of sragdharā with mandākrāntā (I.117, 142, 145, 146, III.127, IV.33) or citralekhā (VI.43) does occur. In that case *candrāyoge* must be followed by five short syllables (mandākrāntā), or six (in the case of a citralekhā). This again, excludes *gahanatimiratamaḥ-*, for a verse of the type (4) + 8 + (7) syllables is unknown. Apart from that, *gahana-* in combination with a word for 'darkness' seems to be rare; cf. e.g. Kādambarī 206,4 Peterson *atigahanaṁ tamo*. Much more common in such a context is *ghana*, which often occurs in the expression *ghana-timira* (Mṛcch. III.10c, Śiśup. 4,67, Bhartṛhari 153 Kosambi, Pañcatantra I.189 Koseg. [I.184 ed. Benares 1930], SāhD. 305,17, Bṛhatkathāmañjarī 9 II 1250). So we must apparently read:
*candrāyoge ghanatimiratamaḥ- stomavidhvastabodhe*
which is a regular citralekhā line. This raises, however, the question as to how the mistake *gahana* for *ghana* may have crept into the text: *pādapūraṇārtham* after loss of *ta-* or South Indian pronunciation?

102b (62,10) *marutākṣepavikṣepitaḥ syāt*: probably to be read *marutā kṣepavikṣepitaḥ syāt*, cf. *kṣepa* 'das Hinundherbewegen', as against I.74.5 *hastākṣepa* 'laying of hands on'. *vikṣepayati* is not attested (*PW*), but see Turner, *CDIAL*, no. 11656. – For b *bodhāyā-*: d *modāyo-* see note ad II.81b (on assonance *d*: *dh*).

103a (62,17) *udayanti tārakāṇāṁ śataśo*: for *śatāni*! (Introduction § 18, A6.)

103.1 (62,19) *hṛdāpahlādakārī yataḥ sārike tvam* ... C: apart from *saṁhlādin* the only compounds recorded in the *PW* are *ā-hlādayati* and *pra-hlādayati*. L reads *hṛdā˘hlādakārī* with *pa* or *ya* (secunda manu) in the margin. Read: *hṛdayāhlādakāri* | *ataḥ sārike tvam* ... The corrector has put the *kākapada* (˘) in the wrong place. The word also occurs in the bāṇa Śāradātilaka 6d. Cf. Ratnāv. I.4.8 *hṛdayāhlādin* and *Ind. Spr.*² 343 (= Kavitāmṛtakūpa 8)

*āhlādakārin*. For *hṛdaya-* as the prior member of compounds, see Wackernagel, *Altind. Gramm.* II/1, p. 57. For *ataḥ* see Caland's note and note ad I.66.21.

104.3 (62,29) Note *mātuleno 'pasthitā* for *upasthāpitā* (Introduction § 17B).

105.5 (63,9) *yaśodāvākyam avatārayati* ('quotes'): cf. IV.91.5 *priyā(vā)kyam avatārayati*.

106.8 (63,19) *prātaraśanām akṛtvaiva* LC: must be a scribal error for *prātaraśanam* (etc.), which occurs at I.54.2 *prātaraśanāya* and is a Vedic reminiscence: cf. Maitr. Saṁh. III.6.6 (67,3) and Ved. *aśana*, ntr. (AS MS TS, etc.). Note that Vedic *aśanā* means 'hunger' and is only attested in AB. 7.15.6 *aśanayā parītam*, Ait. Ār. II.3.2; 4.2, JB. I.255 *aśanayā mariṣyasi*. It is clearly due to haplology and stands for *aśanāyáyā* (from *aśanāyā* 'hunger'). Synonyms of *prātaraśana* are *prātarāśa* (in I.43a *dattaṁ tāvat prātarāśāya mātrā*, cf. BhāgPur. III.2.2 *mātrā prātarāśāya yācitaḥ*) and I.34.3 *prātarabhyavaharaṇa*.

108c (63,28) Note *dadhimathana* in verse, as against V.44.1 *dadhimanthana* (*-āna* L) in prose.

109b (63,35) *bhraṁśyaddukūlaṁ* L: mistake for *bhraśyaddukūlam*, cf. II,103c *bhraśyatprasūnotkaro*.

111c (64,11) *bakūlakadamba* L: *kū* (here against the metre) as scribal error for *ku* is not rare. See II.35d and cf. V.11.1 *bakulakadamba*. For the rhyme *-rūṣite* and *bhūṣite* in *cd* cf. Gītagovinda 7.24.

112c (64,22) *duṣṭaravatsa* C: read *durd(d)amavatsa* (L). *duṣṭára* for *dustara* is only Vedic (in the brāhmaṇas only once in a quotation of VS. 9.37).

113d (64,29) *śāntaḥ* (L): read *śrāntaḥ*. See ad IV.39b. – *āsiñyati* (L): the last word of fol. 23a. The rest of the stanza is omitted on fol. 23b. Read (ex coni.) *āsicya nivartyatām*.

114a (64,30) *he vṛndāvanadevate bhagavati*: sec. m. in margine.

114a (64,30) - 114.7 (65,4): fol. 23b has only four lines followed by five times a (double) daṇḍa.

114.1 (64,34) *gṛheśvara*: see Vocabulary.

114.4 and 7 (65,1 and 4) *mayā nītāni* C: read *mayā 'nītāni*. Cf., e.g., I.63a *ānītaṁ madhu*, 76a *mātṛbhiś ca samānī(ya)*.

115a-d (65,5-8): a difficult stanza with several rare words. *padmavanīya* 'sun' is, judging from *PW*, a hapax and *saṁlipta* may be a Yajurvedism (see Introduction § 19), cf. ŚB. VI.5.2.4 *saṁlípya* (but see *PW*). As for *saṁdāsyata alakākulam* (C), this cannot mean 'will tie up your locks', since in post-Vedic Sanskrit Ved. *sáṁ dyati* AthS. 4) only survives in *saṁdita*. It is true, also *saṁ-dā-* 'to give (together)' is thus far only known from the Veda (RS., AthS., VS., TS.). The only exception according to *PW* is Mhbh. 7.2618 Calc. *saṁdatta mamā 'bhayam* (cf. RS. X.97.19 *asyaí sáṁ datta vīryàm*), which is a variant reading of (7.52.6) *te dadantu mamā 'bhayam*. Still, as there is no reason to question the authenticity of the reading *saṁdāsyati*, this is the only interpretation that can be given of it. – As for Caland's reading *alakākulam* for *alakākula* L, it is hardly correct. A feminine *alakā* for *alaka* is thus far unknown. *alakākula* means 'encircled or surrounded by locks', see Uttarar. VI.37 (*maruttaralit*)-*ālakākula-lalāṭa*, and cf. BhāmVil. 2.129 *lolālakāvṛtam* (*ānanam*), Gītagov. 7.

15 *vicalad-alakalalitānana-candrā*, etc. The reading of L must therefore be correct and the object must be *chāyām*: '(This necklace), which is hanging on your chest, under your bright yellow garment surrounded by your locks, will display ('reproduce') the lustre of blue lotuses coloured by the bright rays of the early morning sun--lotuses which are crowned with filaments and much enjoyed by bees.' For *alaka* and bees (*alayaḥ*) see BhāmVil. 2.95. The blue lotuses refer to Kṛṣṇa's being *nīlajīmūtagātra* (II.78a, VI.4b, 46a) or *mecakatanu* (II.64a).

117c (65,17) *viracitamukuṭaḥ*: syntactically for *viracito mukuṭaḥ*. See Introduction § 18, B2. Construe *bhūṣā guñjāvalībhir* (*viracitā*). The *guñjābharaṇāni* are worn as a garland (*hāra*, *avataṁsa*) on the chest, see 115a.

118a (65,21) *pūlikāmadhuśīrṣikāḥ*: Caland read *phalikā-* but cf. 74.12 *pūlikā*, 65b *prapūlikākhaṇḍam*. *pha* and *pū* are very much alike. For *pūlikā* and *madhuśīrṣikā* see the Vocabulary.

119c (65,33) *guṇagaṇe nāhe vimokṣye* L: *guṇagaṇe* for *guṇagaṇān* may be due to preceding *nijāṅgane*. See Introduction § 14, C7.

120d (66,12) *pravayas*: traditional, cf. BhāgPur. X.5.23.

120.3 (66,16) note *yūyaṁ bhayākṛṣṭahṛdayāḥ* for *yuvaṁ bhayākṛṣṭahṛdayau*. Cf. IV.89.4 and see Renou, *Grammaire sanscrite* p. 275.

121b (66,19) *vātyā-nīto*: cf. Brahmavaiv. Pur. 4.15.3ff. and for *vātyā* 'strong wind, gale, storm' see below, IV.95a *vātyāgatair*.

122c (66,24) *mūtreṇatre* L: Caland's emendation *mātre netre* (with Grantha *ne* misread as *ṇa*) is probably correct. See II.92cd.

123a (66,26) *so 'yam*: is correct, in spite of Caland's doubts. Cf. 121c *yo*, 121d *yena*, 122d *yo 'yam*.

123c (66,28) *bhītyā vāto vāti yasyā 'malātman* 'for fear of whom the wind blows': Caland, Introduction p. 21 n. 7 drew attention to these words, since nowhere else in the Kṛṣṇa literature does a reference to this fact occur. The line is instructive because Taitt. Up. 2.8 *bhīṣā 'smād vātaḥ pavate*, said of the brahman, is here paraphrased with reference to Kṛṣṇa. The parallel passage Kaṭh. Up. 6.3 is irrelevant in this respect.

123.2 (66.31) Cf. VI.12.5 *bhavattattvaṁ no jānanti*.

124.3 (67,1) *kṣaṇaikam*: also II.7.2 (*upaviśya*), IV.63.1, 85.10 (*viśramyatām*, cf. III.48d *viśrāmya kṣaṇam*). Not registered in *PW*, *pw* and R. Schmidt's *Nachträge*. – *subāhur* (*subāhuḥ* L): see ad I.61.7.

124.4 (67,2) *mudritanayanas* L: cf. IV.63d *nid(r)āmudrāmudritatvam*, etc. (*mudita-* C).

124.6 (67,4) *alaukiko 'yaṁ ramaḥ* LC: for *alaukiko 'yaṁ rasaḥ* cf. IV.51.1 *apūrvarasam āsvādayan*, III.97a *mamā 'nandarasātmanaḥ*, etc.

125c (67,7) *kaṣṭākṛṣṭasupiṣṭamuṣṭighaṭitā-vṛttiḥ*: apparently a bahuvrīhi of the type discussed in the Introduction § 16 and in the note on V.34d. Cf., e.g., Mhbh. III.246.3 *śiloñchavṛtti*. *kaṣṭa*, *akṛṣṭa* and *muṣṭi* 'a handful' are clichés in descriptions of the ascetic life, cf. Uttarar. 7.1 *rājyāśramanivāse 'pi prāptakaṣṭamunivrataḥ*, Manu 6.16 *na phālakṛṣṭam aśnīyāt*, Mhbh. 12.236.7 *akṛṣṭaṁ vai vrīhiyavaṁ nīvāraṁ vighasāni ca* (var. reading *aphālakṛṣṭaṁ*), Uttarar. 1.25d *nīvāramuṣṭipacanā gṛhiṇo*, Bālar. 10.92 *nīvāramuṣṭipacāḥ*, 10.27

*śaminaḥ śyāmākamuṣṭipacāḥ*, etc. Therefore *supiṣṭa* = *piṣṭa* ntr. 'flour' (see Vocabulary).

125d (67,8) *ittham*: see Vocabulary.

125.10 (67,18) *upaschito* L: for *sch* = *sth* see Lubotsky, *IIJ* 25 (1985), p. 177.

128a (68,10) *hitvā 'svādyam*: *hitvā khādyam* C. but *khādya* is only attested in the meaning 'eatable', cf. Mhbh. 2.41*.2 (*māṁsaiḥ*). Bhartṛhari 107 Kosambi has *kiṁ svādyeṣu* for *kiṁ khādyeṣu* (*PW* I,7, von Bohlen), and Pañcat. I, p. 53,15 (BSS[6]) has *svādv-āhāra* for *khādy-āhāra* (Kosegarten).

129.6 (68,29) *akathitā eva hastaprakṣālanaṁ nāṭayanti* 'Without having been told to do so they act their handwashing'. For *akathita* see EDS 36.

130.4 (69,9) *matprasādāsvādinaḥ* (L): *matprasādākhādinaḥ* C, but *ā-khād-* 'to eat' does not exist: RS. VI.61.1, ŚB. III.6.2.12 *ā cakhāda* means 'to steal' ('*moṣaṇe*', cf. I.93.4 *ámuṣṇītam*, see Wackernagel, *Kleine Schriften* 409). Therefore, *ā-svād-* must everywhere be read for *ā-khād-* in Caland's text, e.g. I.132b *dūrvāṅkurāsvādinaḥ* (cf. Pañcat. IV.10,11 BSS[4] *-dūrvāṅkurān kṛcchrād āsvādayan*, Kumāras. III.32 *cūtāṅkurāsvāda-*), 137.2 *svayam āsvādya varṇayati* and 128a (see above). In most passages, however, Caland reads *āsvād-*, see I.41a, 115d, 131d, II.63a, III.94b, 108b, IV.69.4. Cf. also Mudr. I.8a *āsvāditadviradaśoṇitaśoṇaśobham*, Daśak. 57,5 Agashe *madhugaṇḍūṣam āsvādam āsvādam*, Kād. 61,23 Peterson *amṛtāsvādasukha-*, 62.11 *amṛtasvādasukha-* (v.l. *-āsvāda*).

In view of IV.51.1 *apūrvarasam āsvādayan* the use of *ā-svād-* with *rasa* should particularly be noted: Jātakam. 60,6 *mārgaparikhedarasam anāsvādya*, Śak. II.10(8)b and Bhartṛh. 203 Kosambi *madhu navam anāsvāditarasam*, Mṛcch. IV.28.24 *aṇeaphala-rasāssāda*, Harṣac. 188.9 Bombay[2] *madhurasāsvāda*, Bhaṭṭik. 7.40 *svādayantaḥ phalarasam*, Pañcat. II śl. 164(173) *subhāṣitarasāsvāda-*, Hitop. I.117 Peterson (= 154) *kāvyāmṛtarasāsvāda*, Prābodh. I. 2.10 *vividhaviṣamaviṣaya-rasāsvāda-dūṣitāḥ*, Vikramāṅkad. 18.84 *kāvyāmṛtarasabharāsvāda*, 18.93 *karṇāmṛtarasabharāsvāda*, Varadāmbikāp. 152,4 *āsvādya kelisarasāṁ sarasāmbupūram*. In the 16th century, however, *svād-* must already have been misread as *khād-*, as is shown by Brahmavaivarta Pur. 4. 15.142 *cakhāda susmitā rādhā haridattaṁ sudhārasam*, etc.

132b (69,19) *dūrvāṅkurāsvādinaḥ*: see ad I.130.4.

132d (69,21) *vīkṣantaḥ*: for *vīkṣyāntaḥ* L (with *kṣya* for *kṣa*) see note on IV. 39.14. Cf. BhāgPur. X.45.18 *vīkṣanto 'har ahaḥ*, etc.

135a (69,35) *kavayati*: *pw* only refers to *Ind. Spr.* 7690(?).

135c (70,1) *samakṣaṁ paśyantu prabhavati bilaṁ*: cf. V.47.2 *sāvadhānā bhavantu* (Introduction § 18, C4), but I.33.4 *paśyantu bhavanto 'pi*. – *prabhavati* = 'appears'.

135.3 (70,5) *atikaṣṭenā 'nītasya svayam idānīṁ dātā saṁpannaḥ* (viz. *aham*, cf. I.57a, II.93b, III.15d, 33b): 'I have myself become the distributor of what has required such an effort to bring it here.' Caland read *atikṛṣṭena* but cf. I.74b *ānītaṁ kaṣṭato* and I.105.4 *atikaṣṭaṁ prāptā*, IV.97a *gatā 'tikaṣṭam*.

136a (70,17) *san-modakānām*: see ad V.9b.

136c (70,19) *dattaprahārakṣamāḥ* L: for *dantaprahāra-*. Similarly at II.86d and IV.13b.

138.5 (71,2) *nāhi nāhi*: L has *nāhi* 2, which may be corrupt for *nahi* (cf., e.g., I.10.4 *nāṭī*) but more likely is a notation of pluti (like III.76.2 *āho*?). Note Bṛhatkathāślokasaṁgraha 28.80 *nāhi* 'assurément pas', which has rightly been maintained in the text. The note in Lacôte's edition, however, which refers to RS. X.34.8 *nā́ namante* and Renou's remark 'forme archaïque' (*Histoire de la langue sanskrite* p. 147 n. 1) are hardly correct. For the Vedix hapax *nā́* see Oldenberg, note a.1. (probably *ná* + *ā́*, against the Padapāṭha). Does Renou's remark refer to Vedic *ā* for *ā3* (pluti)? See Debrunner, *Nachträge zu Altind. Gramm.* I, p. 172 (note on p. 300,4) and also Jacobi, *Das Rāmāyaṇa*, p. 112, Wackernagel, *Altind. Gramm.* I, p. 298, for the notation of pluti in some commentaries on Rām. II.48.12 and 95.26.

138.6 (71,3) Subāhuḥ (L) must be an error for Subalaḥ (C).

139,a-d (71,5-8) ... *phalitaṁ sitābhir* 'profusely strewn with sugar', *elā'bhi-rañjitam idam* (cf. IV.75a) 'this, which is coloured with cardamom seeds', *puṭi-taṁ ghanena* 'rubbed together with the root of Cyperys Hexastachys communis', *ājyejyam, āryavanitākaratālavṛntair āvījitaṁ*, 'fanned with fans handled by noble young women', *bhavati pāyasam āsyavāsyam* 'this rice dish is delicious (?)'. What is *ājyejyam* amidst the participles? Does it stand for something like *ājñeyam*? *ā-vīj-* is thus far only known from Harivaṁśa 70.23 (v.l.). Cf. 139.2 *āsyavāsyam*, 140d *āsyam ... pāyasena ... vāsyaṁ bhavet*.

141.3 (71,23) *tarthava karoti* L: the *r* in *tarthava* seems to be the symbol for inserted *ā*. Read *tathā ca karoti* and cf. VI.7.3 *tathā ca karoti*, II.4.2 *tathā ca paśya*, etc. Caland emended to *tathaiva karoti*.

141.4 (71,24) *kṛṣṇaḥ taṁtrapārpyāny asmai prayacchati* LC: read k ṛ ṣ ṇ a ḥ | *taṁ pratāryā 'nyasmai prayacchati* | See ad I.61.7 and Introduction § 22b and cf. V.12.5 *na māṁ pratārayati*.

142c (71,28) *-dṛkpraṇālī*, cf. II.60b *mukhapraṇālī*, IV.100b *ānītā ... lolanetrā-lavālaiḥ*, Mṛcch. X.11d *bāṣpair praṇālībhir ivo 'tsṛjantī*.

142d (71,29) *vidhvastakālī*: although Caland here read *-kālī* (for which in a note he suggests the emendation *-kālo*), the ductus (fol. 30a line 6) leaves no doubt that the copyist wrote *-kālo*. The author, however, had introduced New-Indo-Aryan *kālī* for Skt *kāliya* in the compounds I.58c *kālīkarālehitā*, 121c *kālīnāge* (Hindi *kālīnāg*) and II.70a *kālīgaralavihīna* (which a sec. m. has emended to *kāliya-*: for such corrections by a later 'purist' see the Introduction § 9). In such compounds the meaning of *kālī-* was immediately clear. Things were different, however, when *kālī* was used in the nom. sing. as a separate word. In II.39c the *prima manus* wrote *kālo nirasto madāt*. Since in this verse substitution of *kāliyo* was impossible, the 'purist' crossed out *kāl-* and wrote *sarp-* for it in the margin, but *kālo* must itself be an 'emendation' for *kālī*. – In our passage (I.142d) *vidhvastakālo*, palaeographically beyond doubt, is accordingly the only compound with *-kāla* instead of *-kālī*. There are more reasons why the authenticity of *-kālo* may be questioned. The lines *c* and *d* of I.142 are rhyming (*-kārī* : *murāriḥ*) and there is internal rhyme of words ending in *-ālī* in *c* (*gopālī-dṛkpraṇālī-*) and *d* (*-keliśālī*). If the author had written *vidhvastakālī*, this would also have rhymed with *-praṇālī* in *c* (both before the caesura). Reading *-kālī* is also supported by the occurrence of a masc. nom. sing. *āhūtaballavī* 'who has summoned the cowherdesses', discussed in the Introduction § 16. The explanation there proposed implies that such forms must virtually have been confined to the nom. sing., as they could not well be inflected.

146c (72,15): sragdharā. *tanvītāṭaṅkacūḍā* (L): for *tāṭaṅka- ... tanvī* see IV. 83b-d *tāṭaṅkaratnakiraṇāvalidīpitāśā ... tanvī* and cf. V.34a.

146d (72,16) Note *śampā* 'lightning' (Schmidt, *Nachträge*).

146.4 (72,20) *bhavatv evam* |: L reads *bhavavatv evam iti* ||*iti niṣkrāntā(ḥ) sarve* ||, but cf. IV.100.1-2 and 5. For *iti* see ad I.32.1. *bhavatv evam* is to be distinguished from III.70.3 *bhavatu* | *evam eva* | (see note a.1.). For *bhavatu* 'all right, well, very well; d'accord' (*PW*: 'gut, schon gut, genug, wozu die vielen Worte?' etc.) cf. I.74.23 K ṛ ṣ ṇ a ḥ | *tarhi gopakānām api dāyaṁ yathāruci dehi* | J a y a n t a ḥ | *bhavatu* | *bhavataiva maddattaṁ dīyatām ādau subalāya* "K.: 'Then give also the cowherds their share according to their liking.' J.: 'All right. (But then) *you* must first give to Subala what I have given (to you)', IV.53.3 Y a ś o d ā | *goparāja* | *ākāryatām* ... N a n d a ḥ | *bhavatv ākārayāmi* (read *bhavatu* | *ākārayāmi* "Y.: 'O head of the herdsmen, call him.' N.: 'All right, I will call him', IV.87.3 Ś r ī r ā d h ā | *gacchāmy aham itaḥ*. L a l i t ā | *bhavatu priye* | ...*gaccha vā tiṣṭha vā* "Śrīr.: 'I am now going (from here).' L.: 'Very well, dear ... you may go or stay', I.6.5, I.127.6 *bhavatv evam* (also *evaṁ bhavatu*, *evaṁ hodu*, e.g. Ratnāv. II.5.76), I.74.5, IV.39.25, 45.2 *bhavatu tathā*, VI.3.3 *bhavatu tathaiva*, but I.42.2 *bhavatu* (|) *tadā kiṁ vivāhena*, VI.7.1 *bhavatu* (|) *tāvad enāṁ ... saṁmānayāmi* 'Well, I shall first revere her', cf. Uttararāmac. VI.30.5 *bhavatu* (|) *tāvad antarayāmi* 'Well, I will dissemble', Padmaprābhṛtaka 34.2 *bhavatu* (|) *tāvat saṁjñaptāḥ smaḥ* 'All right, we are now wholly informed'. For the break after *bhavatu* (*bhavatv evam*) cf. Padmaprābhṛtaka 19,5-6 *bhavatu* | *idānīṁ niṣpannaśiṣyāḥ smaḥ* (where one MS reads *bhavatv*), Pādatāḍitaka 76,2 *bhavatu* | *alam añjalinā* (thus Motichandra; *bhavatv* Schokker), Ubhayābhiśārikā 21.7-8 *bhavatu* | *anabhibhāṣyai 'nāṁ ... atikramiṣyāmas tāvat* |.

146.6 (72,22): Note *prathamo 'ṅkaḥ* instead of *iti prathamo 'ṅkaḥ*. *iti* is also missing at II.121.4 *dvitīyo 'ṅkaḥ samāptim agāt*. At IV.100.6 and V.49.2 Caland has added the words *iti caturtho (pañcamo) 'ṅkaḥ*.

II.1b (72,25) *udvīkṣita*: bahuvrīhi (=*unnayana*, cf. *Altind. Gramm.* II/1, p. 283).

1d (72,27) *kākuvyākula* also Gītagov. 6.10.

1.2 (72,29) Note *pariveṣita* = *pariviṣṭa* 'surrounded by a halo'. See Introduction § 16.

2.1 (72,34) *tad idānīm eva ... praviṣṭā* L: obviously to be read *tadānīm eva ...*, cf. IV.38.7 *tadānīm eva ... samprāptaḥ*, I.89.7 *tadānīṁ tu*, III.133.1 *tadānīm ... āha*, IV.65.1. Different is I.9.4, 10.2. – *nalinīpatrāracitātapavāraṇaṁ* C: Caland's emendation for *nalinīpatrācaritā-* L (with *āracita* for *racita*) is hardly correct. Read *patraracita*.

3a (73,2) *dehi pādāravindaṁ* (L): for *dehi* see note on 81b.

4a (73,9) *vilulitaśākhāśrayaprāntaiḥ*: L adds after *lalite* in the margin (sec. m. or tertia m.) *vilulita* (not *vilatita* as noted by Caland) and reads *āśaya*. For *śākhāśraya* 'row of boughs' cf. Mhbh. 3.282.7 *kathāśrayaiḥ* ('zusammenhängende Menge, Kette' *pw*).

5a (73.14) *svasya*: for this genitive of *svayam* see Introduction § 17A.

7b (73,21) *dīpikā*: *dīpikāḥ* L, which may be correct. For *rambhāstambhodbhūta* cf. III.44a.

8.2 (74,2) *upaviśyatāṁ kenāpi bhuktā bhavet kiṁ na | ramaṇīyo 'yaṁ bhūmibhāgaḥ* C: L has a (double) daṇḍa after *kiṁ naḥ* (rightly emended by Caland to *kiṁ na*). The use of *kiṁ na* is curious: 'Sit down. Whether or not some one else has been here before, this is a lovely spot.' Cf., e.g., II.100.1 *ne 'daṁ śaṅkyaṁ te, pitā me vṛttiṁ dāsyati na vā*. Otherwise (in a concessive clause) I.129.2 *gartapūrtir bhavatu vā mā bhavatu*, Pañcat. I śl. 204 *viṣaṁ bhavatu mā bhūd vā*, Pañcākhyānaka *viṣaṁ bhavatu mā vā 'stu*. If, however, the daṇḍa is ignored, *kiṁ na* may be taken in the sense 'nonne', as elsewhere: 'Sit down. It may be true that someone else has been here before (but) isn't this a lovely spot?'

10.2 (74,12) *saiva*: there is a hidden reference to 10b.

10.4 (74,14) *kā sā priyā*: *kā sā priyaḥ* L. Caland conjectured *priya* but only the gopīs address each other with *priye* and Lalitā uses *priya* in addressing Kṛṣṇa (IV.91.2). The gopas, however, only use such terms as *vayasya*, *bhrātaḥ svāmin*, *prabho*, etc. Cf. IV.86.7 *priyā*.

11a (74,16) *-pelavā hī 'yam*: L has *pelavā* (new line) *yam*, with something added (sec. m.) before *yam*, which Caland read as *gī* or *śrī*, but which is rather *hī*.

11b (74,17) *mañjulahāsā saṁ-*: L reads *mañjulahāsaṁ saṁ-*, due to anticipation of the following *saṁ-*.

12b (74,18): from *rīruddhā* to 15.2 *āka* (sec. m.?) in margine.

14.2 (74,25) *bhavatā 'tmā kimiti saṁgopyate*: cf. Kād. 261,9 Peterson *kvā 'tmā mayā gopāyitavyaḥ*. For the asandhi *bhavatā ātmā* in L see ad I.66.13.

15a (74,29) *sakṛd api dṛṣṭā na ka(|)rṣati svāṁtaṁ* L: for *'nukarṣati*. Rhyme in *ab* may be unintentional. For the single daṇḍa cf. IV.57a *svāgataṁsu | mukhi*, 93.25 *priyāṅgu | līyakan*.

15b (74,30) *kiṁ punar apekṣate 'yo bhūyo bhūyo hy ayaskāntam*: cf. Uttararām. IV.21d *ayodhātuṁ yadvat parilaghur ayaskāntaśakalaḥ*.

18a (75,13): text from *hnaiḥ* to 20.6 *gopā* in margine. *yava* and *kamala* (= *nalina*) sometimes refer to lines in the palm of the hand, e.g. Daśak. 110,10 Agashe *yava-matsyakamala-kalaśādy-aneka-puṇyalekhālāñchitau karau*. But cf. also Raghuv. 4.88 *rekhā-dhvaja-kuliśātapatracihnaṁ saṁrājaś caraṇayugam*, BhāgPur. I.16.34 *tasyā 'ham abja-kuliśā-ṅkuśa-ketu-ketaiḥ śrīmatpadair bhagavataḥ ...*, Varadāmbikāpariṇayacampū p. 94,11-12 *caraṇāravindatalāntare kamala-kuliśātapatrākārarekhāḥ prākāśanta*, etc.

19b (75,16) *trasitakuraṅgīm iva vyādhāt* C: read *vyāghrāt* (L) for *vyādhāt*. A similar early misreading is Mṛcch. I.17d *vyādhānusāracakitā hariṇī 'va* for Cārudatta I.9d *vyāghrānusāracakitā hariṇī 'va* (see Morgenstierne, *Über das Verhältnis zwischen Cārudatta und Mṛcchakaṭika* (Leipzig, 1921), p. 34). Cf. Ubhayābhisārikā 11.5 *vyāghrānusāravitrastamṛgapotike 'va*, and further Rām. 3.26.20 *vyāghratrastā mṛgā iva* (cf. 2.10.30 *vyāghrīṁ dṛṣṭvā yathā mṛgaḥ*, 1.56.52, etc.), Mhbh. 7.68.3 *te sma bhītāḥ palāyanta vyāghrāt kṣudramṛgā iva*, Vidagdhamādhava V.54b *jaṭilavyāghrīcakitā tṛṣitā rādhā(-)kuraṅgī 'yam*.

20.5 (75,23) L has *latāmālam* (new line) *vya(t)iṣṭat(v)iharat(l)aścānye...gopāḥ*. Cf. I.104c *āste dharaṇitalam ālambya* 'is sitting on the ground'. V.17a *kām āśām avalambya tiṣṭhati pitur grāmas tava* "in which direction does your father's village lie?". In the classical drama *avalambya* was still used in its literal meaning, cf. Śak. II.0.9 *daṇḍakāṣṭham avalambya tiṣṭhati* "he is (or stands) leaning on his staff", V.8.5 *parijanāṁsāvalambī tiṣṭhati* "he is leaning on the shoulders of his attendants". Note *viharantas* (participle instead of a finite verb form, but only here in a prose passage, see Introduction § 17, B1. Or ellipsis?).

23a (75.35) *purato*: cf. I.125.16 *vṛṣabhānupurapradeśāt*.

24b (75,38) *kṛśodari*: only Lalitā is addressed.

25.2 (76,6) *satyaṁ vada* L: if Yaśodā meant 'speak the truth' one would expect her to ask more questions. The correct reading is rather *satyaṁ vadasi* 'Is that true? You have had the opportunity to find out'. Cf. I.48.4.

27cd (76,14-15): in the lacuna in *c* something like *vīkṣya* must have been omitted. Construe: *vīkṣya gavyaṁ sānukūlavidhinā hy abhyarṇam abhyāgatam* 'seeing that a propitious fate has brought the milk in his neighbourhood'. For *sānukūla* cf. Pañcat. II, p. 16,25 BSS[4] *bhoḥ sānukūlo me vidhiḥ*; but *anukūla* in Pūrṇabhadra, p. 139,1 and Edgerton's edition: *anukūlo me vidhiḥ*, Mṛcch. I. 50.11 *devvaṁ aṇuūlaṁ*, etc. Note II.46d *pratikūlavidhi(prahitā)*. See Vocabulary *saghana*.

29b (76,23): L seems in fact to read *prasabhaṁ*. For *prasabhaṁ mano harati* (cf. Caland, p. 24 n.1) must here be read *prasabhaṁ sa no harati*. In a different context: IV.67b *jahāra mano naḥ*.

30b (76,28) *atyantakhinnāruvā* (L): read *atyantakhinnārucaḥ*, rather than *atyantakhinnā rucā*. Cf. II.48d *khinnagātra* and I.132a *bālamṛṇālakomalaruco* (*ruc* 'appearance'). For the anomalous bahuvrīhi see Introduction § 16.

31b (76,35) *netraṁ lālayan śrotrasīmni*: a well-known cliché, cf. III.23a *ākarṇāntair locanaiḥ*, II.42a *karṇānta-bhrānta-netra*, etc. The verb may be the same as found in Harivaṁśa App. I, 29E.81 *kaumodakīṁ ... lālayan* 'raising (?) his mace'.

31.1 Insert: k ṛ ṣ ṇ a ḥ |

31.5 (77,5): L reads *daṇḍam utthāya* (not *aṇum* C). Read with Caland (note) *daṇḍam utthāpya* and cf. I.34.9 *udyatadaṇḍo ... gopālaḥ*.

32 (77,7ff.): Note the rhyme aabb, as in III.134.

32.2 (77,12): prose!

33b (77,16) *śailāgranibaddha-kūṭabhavanāyāmā* 'wij hebben ... geen met bergtoppen voorziene (...) uitgestrekte verblijfplaats' (Caland, p. 24: 'we have no extensive abode on mountain-tops'). The meaning of *kūṭabhavana* is not clear. It is in any case different from *kūṭāgāra*, for which see K. de Vreese, *India Antiqua* (Festschr. Vogel), pp. 323-325, Roşu, *IIJ*. 17 (1975), pp. 20-22. Note, however, the alternative explanation by Cakrapāṇidatta of *kūṭāgāra* (ad Caraka III.14), viz. *anye tu vastrādikṛtaṁ saṁcārigṛhaṁ kūṭāgāram āhuḥ* 'but others say *kūṭāgāra* means a transportable house made of clothes, etc.' and, on the one hand, Pkt. *kūḍāgāra* 'a house built on a mountain', on the other, Tamil *kūṭam* 'house' (Lex.), *kūṭāram* 'tent, pavilion'. If the text refers to huts, or tents pitched on the tops of mountains *āyāma* may here mean 'control': 'We have no control over small houses built on mountain tops'. Cf. 34b and VI.9b *anaṅkuśāyāmā* 'not kept under control by means of a hook' (said of a *kariṇī*).

34b (77,21) *-'baddhabhavanāyāmā* LC: cannot be a bahuvrīhi as 33b *kūṭabhavanāyāmā*. The absence of a visarga before *param* is, in any case, a mistake. In view of *yoṣitām* I read tentatively a nom. sing. *mānottuṅganagendrabaddha -bhavanāyāmaḥ paraṁ yoṣitām* 'the control of the dwellings on the high peaks of their proud self-confidence belongs in particular to women'.

34a (77,20) *rūpāveśā-*: 'your beauty is your army'?

34.4 (77,27): rhythmic prose (see Introduction § 5).

34.8 (77,31): *ghaṭṭas*: here 'passage'. See Turner, *CDIAL* 4414.

35 (77,31-35) Note participle for indicative (in c), as often, and *nijam* used as a reflexive pronoun. Cf. I.8a *nijāntargatam* (= *svāntaḥstha* BhāgPur. I.13.10). L reads *-opavanasyapa* and repeats in the next line *(vanasyapa)-llavacayaiḥ*. It further reads *kūl-* for *kul-* (cf. I.111c *bakūla-*). But the ductus of *u* is not always clear. For *bhāgaḥ* in *d* cf. II.65.3 *rājabhāgaḥ*.

36b (78,4) *kuleṣu vṛṣabhānur īribhaḥ* L: *gokuleṣu* em. C for *kuleṣu*, but *gokula* refers to Nanda's settlement (and its inhabitants, cf. BhāgPur. II.7.31). Read *no kuleṣu*? *īribhaḥ* for *īritaḥ* owing to a mixing up of Nandināgarī *bha* and Nāgarī *ta*. Note the Nandināgarī *va* of *vaṣabhānu* and see III.102a, Introduction § 7. Cf. Mhbh. 3.54.27 (Nala) *vismitair īritaḥ śabdaḥ praśaṁsadbhir nalaṁ nṛpam*. For *īrita* = *vādita* in BhāgPur. see F.J. Meier, *ZII* 8 (1931), p. 44 n. 5.

36d (78,6) *priye hitaḥ*: read *priye hi kaḥ* (see Introduction § 11).

37b (78,9) L seems to have read *mastakeve(ḥ)* or *mastakeva(ḥ)*, which was altered to something like *mastakeṣe(ḥ)*. Read: *tālītarumastakeṣv eva* (*ta* in *tālītaru-* is not clear). Cf. Hariv. App. I, F 489 *tarumastakeṣu*, Rām. 4.13. 295* *vṛkṣāḥ ... dhūmasaṁsaktamastakāḥ*.

39a (78,17) *citraṁ yena bakī nipītagaralā-bhītā padaṁ śāśvatam* L: does L read *bhītā* or *nītā*? Assonance with *bhītā* in *b* might plead in favour of *abhītā* 'went' (*abhi-i-*). Cf. also II.103a *samagamad dhitvā padaṁ śāśvatam*, 'leaving his eternal abode'. Non-passive *abhīta*, however, is, as far as I can see, quite uncommon. On the other hand, *yena* points to a passive form and *bhītā* can have been misread for Nandināgarī *nītā*. Cf. II.14ab *bhṛṅgāvalībhītā | nītā* and read *nipītagaralā nītā*. For Bakī (= Pūtanā) see I.131a.

39c (78,19): *sarpa* (sec. m.) in the margin for obliterated *kāl* in *kālo nirasto madāt* (pr. m.) is a purist's correction. See Introduction § 9 and note on I. 142d *vidhvastakālī*.

40.2 (78,28) *yadi saralatayā 'diśanti* L: Caland conjectured *ditsanti*, but *ādiśanti* 'assign' (Vedic, BhāgPur. VI.8.7) is apparently meant. Cf. IV.93d.

42b (79,3) *nayanajalaruha-*: L is not quite clear (*layana* C).

44a (79,10) *caritam*: emendation for *racitam* L. Cf. II.2.1 *ācarita* L for *racita*.

44b (79,11) *dadhnā ciraṁ stobhitaḥ*: L's reading is very unclear but seems to be *dadhna*. Cf. *saṁstobhayāmi* 'comfort, console' ('refresh', Caland, p. 25).

44d (79,13) *saiva*? See Introduction § 15. – *sajjībhavan*: see Introduction § 18, B1.

44.2 (79,15) *bhavatu ... paṭhan*: see Introduction § 18, B1. Otherwise I.42.2 (see ad I.146.4).

48d (80,4) *āsam*: cf. I.106.10 *saṁprati ... abhavam*.

49b (80,7) *na tavai 'va puṇyabharataḥ* 'not on account of your many religious merits': for *bhara* as a plural marker see ad I.13b. Caland suggested *puṇyabharat* (= Yamunā) but this would have been **puṇyabhṛt*, cf. *tigmadhārāṁśubhṛt*, *ānandabhṛt*. (For III.52d *dhūma-muñcan* see note.)

49c (80,8) *bhṛṅgair aṅkagatair*: *bhaṅgair* L for *bhraṅgair* (e.g. IV.63c, 65b, VI.26c). For *aṅkagatair* cf. Sundarīśataka 98 *aṅkagatas tava kumudini matto madhupaḥ prasupta iti manye* (quoted in the *Encyclopaedic Dictionary of Sanskrit*, p. 507b). The meaning is according to the *EDS* 'being within one's reach, being in the grip, gained', but is rather 'seeking protection' (lit. 'being in the lap'), cf. *aṅkam (up)āgatā* (*EDS* 505a).

51a (80,15) *kamanīya*: vocative (against Caland), cf. (in verses) II.87d, VI. 29d, 39a.

51b (80,16) *gamitā 'sti ... latā*: conjecture for *gamito 'si* L.

51c (80,17) *khidyati me hṛdayam*: *ma hradayam* L, with the common spelling *ra* for *ṛ*. (*maddhṛdayam* C). – *mṛduhāsa*, vocative (against Caland), cf. II.53b *niśākaragaurahāsa*, 81a *mitahāse*. (Cf. 52a *mṛṣāvacanam*.)

51d (80,18) *niśeṣaya* (L): metri causa for *niḥśeṣaya* (*niśśeṣaya*), see Introduction § 14, A1.

52.1-2 (80,24-25) *śrīrādhā | sakhi* (fem.!) C: L reads *śrīrādhāsakhī*. Cf. V. 17.1 *śrī(rādhā)sakhī* and e.g. Brahmavaivartapur. 4.69,57 *Rādhāsakhī Ratnamālā*. See next note.

54.1 (81,1) *vasantakaḥ* |: Caland's emendation of *vasantaka* | L seems to be correct. For the sake of variation the poet inserts stanzas spoken by friends of the hero and the heroine, who are less inhibited in their utterances. But

Vasantaka is only once mentioned, as are Hariṇākṣī and Sumukhī of II.43 and 44.

59a (81,26) *adharapuṭe vaṁśikāmodāt* C: *adharapuṭe vaṁśikāmokāt* L. **āmoka* in the sense of *āmocana*, *āmokṣaṇa* 'putting or tying on' is given in Tārānātha Tarkavācaspati's dictionary (see Monier-Williams). Since *ā-muc-* is used in the meaning of *niveśayati* (Meghadūta 1.35d *nā 'mokṣyante tvayi ... kaṭākṣān*), *āmoka* may here refer to the flute, like *niveśa* in I.138b *-adharaniveśe*. *vaṁśikā* seems only to be recorded by lexicographers.

60a (81,29) *nītaṁ yan navanītaṁ vadanapuṭe*: cf. IV.100b *ānītā* 'poured'.

60b (81,30) *mukhapraṇālī*: see ad I.142c.

61a (81,32) *śuṣkakoṭaranaṭajjvālāvalīm*: Caland's emendation (in a note) for L's reading, which is not clear but seems indeed to be *naṭū-*. From *udbhaṭa-* up to *vīkṣitaḥ* must be a parenthesis. Cf. I.88b, II.91c.

61d (81,35) *tan no yan*: Caland (note) was in doubt whether this should be read *tan no 'yaṁ*, but construe *tan no* (= *na*) *māhātmyam ujjṛmbhate yan navanītabhojanakṛte*.

61.2 (81,37) *kasmād evaṁ māhātmyam* (L): see Vocabulary sub *ittham*.

63a (82,15) *bhavabhītibhaṅgurajanā-nāsvādanāya* (L): *nānā* miswritten for *nāyā* (perseveration). Read *-janāyā 'svādanāya*.

63b (82,16) *-vargo 'yam atrāgataḥ*: for the correct ductus of the variant form of the *avagraha* see fol. 32a line 3 (II.7b *te 'yaṁ*). Here it is carelessly written and resembles *bha* (*bhyam* C).

63c (82,17) *jñānādayaḥ śaktayaḥ*. Cf. III.95 *jñanādayo mahādevyaḥ śaktayaḥ samupasthitāḥ*, 112a *tā eva śaktayas tatra jñānānandādayaḥ smṛtāḥ*, 113a *jñānānandamayī bhūmir*, 114a *tatra rādhābhidhā nityā śaktir āhlādinī matā*, VI.25c *jñānaśaktyādiyukto*. For the *hlādinī śakti* or 'energy of bliss' in the Bengal school see S.K. De, *The Early History of the Vaiṣṇava Faith and Movement ...*, p. 383 and *passim*. See also VI.14a.

64d (82,22) *saralībhūtāmānovṛttayaḥ*: irregular type of bahuvrīhi (metri causa, cf. V.34d *liptāpayodharaghaṭī*), see Introduction § 16.

64.5 (82,27) *grahītā ced asi, satyaṁ vadasi* L: the corruption of the last word (which clearly stands for *vadāmi*) is due to perseveration (*cedasi - vadasi*), rather than to anticipation of 65b.1 *vadasi cet*.

65b (82,32) *sāpi saṁsaṁmocitā* LC: first *saṁ* at the end of a line, repeated at the beginning of the next one. *sā 'pi saṁmocitā 'sti* may be conjectured. *saṁmocitā* 'liberated' seems here to be used in the sense of *tyaktā*.

65* (82,33) *kiṁcid anyat tyajyatām iti vadasi cet*: a prose line inserted between *ab* and *cd* of a śālinī stanza.

65.2-3 (83,2-3): prose text, like 65ab1 to which it refers. *anyat tyajyatām iti ced rājabhāga eva dīyatām iti*: for the second *iti* the particular idiomatic usage of Gop. should be noted. Cf.
II.117.3 *tathā vidheyam iti* |
II.119.2 *āgamyatām iti* |
III.7.2 *pūjanaṁ vidhīyatām iti* |
IV.44.1-2 *na mantavyam iti* |
IV.63.9 *idaṁ ... vastu nīyatām iti* |

IV.68.2 *tarhi vastrāṇi paridhīyantām iti* |
IV.86.5 *śrotavyam iti* |
IV.99.9 *tathā vidheyam iti* |
IV.100.1 *tathā kartavyam iti* |
V.8.3 *tatra gamyatām iti* |
V.13.2 *tathā kartavyam iti* |
V.48.2 *mayā kathaṁ gantavyam iti* |
VI.9.2 *avalokyatām iti* |
Only II.35d (*vayam niyojitāḥ*) *ayam adhunā bhāgaḥ samānīyatām* || (L) *iti* is the normal use.

67b (83,11): see ad I.70a.

68.2 (83,16) For *jalajātalocane 'yaṁ* L read *jalajātalocano 'yaṁ*: cf. II.61c *jalajātalocanasudhādhārām* and I.111d *jalajātadalapeśalaśarīra*.

69d (83,26) *mama vacaḥ sakhyo yadā rocate*: *rocatām* L is due to *nīyatām* and *niveśyatām*. For *yadā* see Introduction § 19.

70a (83,30) *kālīgarala* ...: see note on I.142d and Introduction § 14 and § 19.

71a (83,32) *candravadanī*: see Debrunner, *Altind. Gramm.* II/2, p. 381f. and cf. V.42d as against I.126c, II.63c, III.4a *-vadanā*.

71b (83,33) *rasanīyam*: reading of L quite clear but the word is thus far only attested as a variant reading at Mhbh. 12.339.16. In view of I.118.1 *atiramaṇīya* 'delicious' it would be attractive to read *ramaṇīyam* but this is not supported by L, which has *nī*.

77a (84,17) *sakhi tuṣṭā* (C): Kṛṣṇa does not address the *gopīs* as *sakhi*. Read *sakhituṣṭā* (see Wackernagel, *Altind. Gramm.* II.1, p. 134 and note on IV.61c).

78d (84,25) *patrapūrvam*: correct? The visarga of *punaḥ* excludes *yatra* (C). Perhaps to be read *pātrapūrvam* 'let alone now that the milk has been given in pails'.

78.1 (84,26) Lalitā| *tathaiva lalitā vāṇyo 'jjagāra* L: cf. Mhbh. 12.326.7 *oṁkāram udgiran vaktrāt*. Emendation to *lalitayā vāṇy(ā)* is called for. For assonance in a stage direction cf. I.74.43.

79a (84,27) *bālamṛṇālakomalabhuja*: for this cliché cf. I.132a, Bhartṛhari 161 Kosambi, and further Bhāratamañjarī I.1086 *mṛṇālakomalabhuja*, Kālid. Vikr. III.13a *mṛṇālakomala* (*gātram*), etc.

79b (84,28) *mārgaṁsmuñca* L: apparently for *mārgam muñca*, in which the first *m*, after a later hand had added an anusvāra, was altered into an *s*.

79c (84,29) *kiṁ nūtnā vayam atra kiṁ tu bhavatāṁ vāsaḥ purā 'trā 'bhavat* 'Are we new-comers in this area? As for you, did *you* formerly live here?' *nūtna* occurs in the Rigveda and the BhāgPur.

79d (84,30) *nā 'yātā 'sti kadā 'pi karṇaphalake dānākṣaravyāhṛtiḥ*: *dānākṣa-* LC. For compounds of *akṣara* with a substantive cf. I.25.5 *premākṣara*, Śak. V.24.1-2 *doṣākṣara*, Mālavik. V.19.14 *sabhājanākṣarāṇi*, Vidagdhamādhava VI.24b *-nāmākṣarapadam*.

81b (85,3) *dāsyāmi naiva caraṇaṁ purato dātuṁ vinā dānam* L: in spite of II.32c *drāk padaṁ na purato nidhīyatām*, III.12c *dadhati padāni*, 128b *caraṇaṁ nidhehi purato*, the reading of L is correct, see note on 3a *dehi pādāravindam* and *PW* III, 568 and note the alliteration *dāsyāmi*, *dātum*, *dānam*. However, alliteration

of *dhā* and *dā* is frequent, cf. III.128a *caraṇaṁ nidhehi purato, hastaṁ no dehi rādhike nibhṛtam*, III.132bc *dhāsye ... dāsye*, 132a *bimbādharaṁ sādaram*, III.46c *mākandaskandha* (: 54d *mākandāmanda*). See also Sandahl-Forgue, *Le Gītagovinda* p. 27 on Gg. 3.8 *vidadhāsi : dadāsi*.

83c (85,11) *paścād atra vivittya* L: read *paścād atra vicintya*. Cf. 20.3 *manasi vicintya*.

84b (85,17) *nāmnaḥ ... nākārṇivikṣṇāvaliḥ* C: L (pr. m.) reads *nākarṣivirṇṇāvaliḥ*; a later hand has written *ṇi* (for *ṣi*) in the margin. Read *nā 'karṇi varṇāvaliḥ*. Cf. V.3.2 *saṁviśati rādhe 'ti varṇāvalī karṇayor iti*, I.37a, IV.40a *-nāmāvalī*. For *ākarṇi* see Introduction § 17B. Cf. III.47a.

84.1 (85,20) *ato(nit)yam*: conjecture, but *ato 'bhayam* would more easily explain the mistake.

86d (85,20) *sthānabhraṣṭaḥ kiṁ nu datto vibhāti* C: for *datto* (L) read *danto* (as at I.136c, IV.13b): 'Is a tusk still an ornament for an elephant when it is no longer in its right place?'

87b (85,34) *kutaḥ kupaṭena vacaḥ pariśumphasi*: *kupaṭa* 'a miserable garment' has been taken from BhāgPur. V.9.11, whereas *pariśumphasi* stems from AŚŚaun. XIII.1.51 (Paipp. XVIII.19.11) *pariśumbhati* 'adorns': 'Why do you adorn your words with an ugly disguise?'

87c (85,36) *yācaya*: for *yāca*, see Introduction § 17B. Also in Pañcat. I, p. 20, 22 BSS[6] (25,15 Kosegarten, but not in Pūrṇabhadra, p. 16,14) *yācayitvā*. – *pradade*: the middle form is Vedic, cf. ṚS. III.21.5 *prá te vayáṁ dadāmahe*, VII.64.1 *prá ... dadīran*. But note Gop. IV.86d *pradadmo*.

87.1 (86,1) *madhumaṅgalaḥ*: the preceding *śrī*, last word of fol. 45a, must be due to the preceding names *śrīdāmā*, *śrīkṛṣṇaḥ* and *śrīrādhā*. Apart from Kṛṣṇa and Rādhā only Kīrti (V.34.1ff.) has the honorific prefix added to her name. Caland rightly read *madhumaṅgalaḥ*.

89b (86,8) *śrīkṛṣṇānananīlakāntinivahacchāyā*: *nīlakāji* (pr. m.) seems to have been emended (sec. m.) to *nīlakānti*. The adj. *nivaha* 'bringing, causing' is characteristic of the BhāgPur.

90c (86,14) *ambujapalāśalocano*: *-locane* L, as in 68.2 *jalajātalocano*.

91c (86,21) *kva -- brūṣe nanu -- pātratā 'sya ca* [: 88d], *vidheḥ kvo 'tpattipadmaṁ punaḥ* [: 90a]: here *brūṣe nanu* is a parenthesis. Cf. I.88b, II.61ab.

92c (86,27) *apaśaṅkābharaṁ* 'fearless': cf. II.120c *śaṅkābharaṁ bibhratī* (see ad I.13b). Hence the hapax *apa-śaṅkābhara*; for *apa-* see Wackernagel, *Altindische Grammatik* II/1, p. 282 and Oertel, *Zur Kapiṣṭhala-Kaṭha-Saṁhitā*, p. 22.

92cd (86,27-28): cf. I.122c.

92d (86,28) *yattuṇḍe* L: C (note) wondered whether *yat* stands for *tat*, but the construction seems to be *dṛṣṭvā* (= *dadarśa*? Introduction § 18, B3) *vadanaṁ yat-* (= *yasya*) *tuṇḍe brahmāṇḍaṁ tilapiṣṭapiṇḍam ivā ('sīt)*.

93b (86,33) *mārge ruddhā*: scil. *aham*, cf. III.15d *vaṁśīnādai(r) (...) viddhā*.

94b (87.3) *(jīvitaṁ hartāruṇāpāṅgai(ḥ)* (L): *-āpāṅgā*: C but cf. Daśak. 74,9 Agashe *jīvaya māṁ jīvanauṣadhair ivā 'pāṅgaiḥ*, Śāntiśat. 4.16 *apāṅgair ākarṣadbhiḥ kim api hṛdayam* and for *apāṅga* = *apāṅgavīkṣita* (= *kaṭākṣaḥ*, see Deśīnāmamālā 1.15), cf. Gop. I.1a *apāṅgāhataḥ*, IV.89d *apāṅgai(ś) śritā*.

94.3 (87,6) L reads *kva gacchasī varānane | adatvā vadanam āvṛtya*, which reflects the pause after a vocative (see ad I.73.3 and IV.36.7).

95a (87,8): In *kalahā mātā mamā 'tīva hi* the first word is used as an adjective (hapax).

95c (87,10) *spṛhayasi preṣṭhaṁ yadi* (,) *procyatām*: L seems to have read *prohyatām* (prima manu), which a later hand has altered to something like *pre(o)vyatām* or *procyatām*. Cf. III.73d.

96d (87,16) *(yuṣmākaṁ tu ...) attuṁ vaktranatiṁ ... tatāna vedhās tiraścām iva* 'The able Creator has made your faces bending forward like those of the quadrupeds so that you can eat the fruits of the kadamba and the nimba trees, etc.': for *vakra* L cf. I.132c, II.3b, III.72a, IV.25d, etc. The ductus is not always clear.

96.1 (87,17) *evaṁ capeṭām utthāya pravṛttāyā hārāṁ harir jagrāha* L: cf. II. 31.5 *daṇḍam utthāya* (L) for *utthāpya*. Here, however, *utthāya* is followed by *pravṛtta*, which is often preceded by a dative (Caland, note 6): cf. III. 42.5 *puṣpāharaṇāya*, IV.39.10 *pratikūladaivopa(drava)śamanāya*, 46d *dohanāya*, V.10.7 *anveṣaṇāya*. Read *capeṭām utthāpanāya* (haplography of *-(th)āpa-nāya*, however, could only be explained in Devanāgari).

97a (87,18) *viduṣā hi yajanti* L: is *viduṣāḥ* a nom. plur.? See Introduction § 17A. The word refers to 96b *viduṣāṁ*.

97c (87,20) *pratisadma* 'in every house': BhāgPur. X.71.33.

99b (87,27) *kiṁ tāmyati jalajaśrīr madhupavadhūṭīpadanyāsaiḥ*: L reads *ke tāmyati*, which may stand for Nandināgarī *ki* (Introduction § 7). *ki* for *kiṁ* also I.134a, 136b, V.3a, VI.41d, etc.

100d (87,34) *yady arthitā*: first used by Manu and Kālidāsa.

107.1 (89,6) *upasasarpa*: see note ad IV.35.2.

110.3 (89,29) *plutiṁ*: see Vocabulary.

110.6 (89,32) *culake* L for *culuke* is no doubt a mere mistake, but note *caluka* and see Turner, *CDIAL* 4875.

111.3 (90,8) *anyai 'kā ... aparā ...*: cf. III.10.1ff., Rām. 7.4.12 *rakṣāma iti tatrā 'nyair yakṣāme 'ti tathā 'paraiḥ* and see *PW* I,262 at the bottom, and Speijer, *Sanskrit Syntax*, p. 213, who refers to Rām. 2, App. I, 11.50 *kathaṁ svid anyā vidhave 'va nārī*. See note ad IV.68.1.

112b and *d* (90,16 and 18): aparavaktrā.

113.3 (90,25) *upagato 'dhunā māṁ kim upakariṣyati* L: addressed to Jayanta. Read: *adhunā māṁ kim upakariṣyasi*. Note that *upagata* (by the side of II. 70.1 *upāgata*) is not rare: cf. I.111.3, II.91.2.

114c (90,31) *nitambabimbavikalo*: L reads *nitambabikalo* (with *b*). For *nitambabimba* (cliché) see, e.g. Bhāratamañjarī 12.91.

114d (90,32): note the metrical paraphrase of a prose line. See also ad IV.83.2 and Introduction § 22f.

115.1 (91,11) *ataḥ sarvvāśvāsyās* L: for *sarvāś cā 'syāḥ* cf. I.85.1 *sarve ca* (= *sarve 'pi*).

116.1 (91,14): see Introduction § 22b.

117b (91,18) *vyānaśe* 'has reached to': Vedic form (Rig- and Atharvaveda).

117c (91,19) *avaloke na carati* 'is not visible'. Cf. Mhbh. 1.210.18 *avalokeṣu*. – *nīrakallolamālā* can also be a bahuvrīhi, to be construed with *taṭinī*.

117d (91,22) *nau vaihāṇāgradūrvā* L: *no* for *nau* is demanded by the context (just as in *a naiti* must be read for *neti* L). Caland read (unmetrical) *vairuṇā-* but the *ā* after *ha* prevents reading *ru* for *ha*. If the conjecture **vaihāra* for *vaihāṇa* is correct, it must be an adjective derived from *vihāra* 'pasturage'. Cf. VI.13b **gaupāla*. – For *surabhīśāvaniḥ* (at the end of fol. 47b) a natural conjecture would be *kva nu khalu surabhīśāvaniḥ(śreṇir asti)* 'Where is the herd of calves?' if the author has incidentally used *niḥsreṇī* 'ladder' in the sense of *śreṇi* 'troop, flock'. I.69a *vibhrāntaniḥśreṇīm āśrito* is not quite clear. Otherwise *niḥsvāna* would be possible. Note *surabhī* 'cow' (also in Vāsavadattā, see *pw*).

117.3-4 (91,23-24) *tathā vidheyam iti* | *saṁbhrāntā vayasyā vatsān pālayituṁ pravṛttāḥ*: for *vidheyam iti* | (L) see ad 65.2 and cf. 119.3. – *vayasyā vatsān* is a conjecture for *vatsāyāḥ* L. Note the assonance in IV.41a *vayasya vatsakakulaiḥ* and BhāgPur. X.12.1 *vayasyavatsapān*.

118a (91,29) *dadhini*: sec. m. for *dadhani* (see Wackernagel-Debrunner, *Altind. Gramm.* III, p. 303), but III.69a *dadhani* has not been corrected. Read *dadhani* and see Introduction § 17.

119b (91,30) *nayane(- -)na* or *(- -)nayanena*? Upagīti.

119.2 (91,32) *yathāsukham asmin pradeśe viśrabhyāgamyatām*: *viśrabhya* (for *viśrabdham*) is characteristic of the BhāgPur., cf. VI.11.15 *viśrabhya khaḍgena śirāṁsy avṛścat* and I.19.24.

119.2-4 (91,32 - 92,1):
.... *āgamyatām iti* |
*niśamya śrīrādhā tu* |
(119d) .... *rādhā hemalate 'va vīkṣyate*
For *āgamyatām iti* |(thus L) see notes on II.65.2 and 117.3. For *niśamya* (without *iti*) cf. I.85.4 k ṛ ṣ ṇ a ḥ | *niśamya* |, 137.1 *sarve niśamya* ... and, e.g., Mhbh. 2.5.47 *niśamya bharatarṣabhaḥ* (see the Pāda-Index of the Mhbh. under *niśamya*). Note that *iti niśamya* (C) for *tan niśamya* would hardly have been idiomatic (Kathās. 22.171 *itthaṁ niśamya* is different). Cf. I.106.1 *tan niśamya* and Rām. 2.46.1079*.7 (etc.). Syntactically the introductory words *niśamya śrīrādhā tu* do not suit the following description in stanza 119. This has a parallel in I.99.1-100a:
*śrīkṛṣṇaḥ* | *dūrataḥ subāhum ālokya* |
(100a) .............. *babhau kṛṣṇaḥ*

121a (92,7) *kṣaṇasukhabhavat-*: cf. I.124.3 *kṣaṇaikaṁ brahmānandam anubhūya*.

121.1 (92,11) *mallamā(ra)lām* L: Grantha *ā* and *ra* mixed up? V.10.2 *mām* (*maram* C) is different. See also *ad* IV.25.2.

3a (92,27) *lajjālo(lā lo)cane*: cf. III.38c *lajjālolākṣipadmam*, V.13d *lolavilocanair* (cf. BhāmVil. 2.55), Gītagov. 11.23 *lolalocanā*, 1.41 *vilolavilocana-*, etc. See also III.23a.

4a (92,31) *kadā* L: the ductus of *ka* is uncommon, but the copyist must have written *kadā* for *tadā*. See Introduction § 7.

4d (92,34) *varitum* L (quite clear): for *vaditum*, due to a misreading of the Nandināgarī character for *da*. See Introduction § 7: *ra* for *da*. Cf. 2d *vadati na ... sakhībhyaḥ*.

7.1 (93,16) *ato nā 'tidūre ... gamyatām*: *ato* after a stanza (e.g. II.88.1, 92.1, 116.1, III.8.1, IV.16.1, 73.1) should not be emended to *ito* (*nā 'tidūre*: I.96.5).

9a (93,29) *kekipicchacchadā* (*'pīḍa-*): *-cchaṭā* C, but cf. 41a *uttuṅgāpīḍa-picchacchada-*, V.38b *kekicchadapaṭala*. In the handwriting of the copyist *ṭa* and *da* are very similar.

11.2 (94,7) *kroḍīkṛta*: also Harṣacarita, etc. (*PW* V,1342, *pw*). Cf. Mṛcch. II. 12.10 *kroḍe kṛtvā* 'wearing on his chest'.

15d (94,26) *romarandhreṣu viddhā*: viz. *aham*. Cf. II.93b.

18d (95,5) *kam api kiśoram* is correct (against Caland's suggestion to read *tam api*), cf. II.20.5 *ko 'pi navakiśoro*, I.47a, V.6a *kā 'pi kiśorī*.

19d (95,10) *nipatati hallakavīthikājaleṣu*: L has *nipātati kṣullaka-*, but *ā* as well as *kṣ* are against the metre (puṣpitāgrā). *vīthikā* 'row, line' is only attested with the name of a tree, cf. III.42.5 *mandāra-vīthikāyām*, Kathās. 73. 30 *tamālavanavīthikā*, Ratnāv. II.16.10 (Pkt) *tamālavīdhiāe*. One might conjecture *śallaka-vīthikājaleṣu* (*śallaka* = Bignonia), but in Nandināgarī *hallaka* 'red lotus' could more easily have been misread as *kṣullaka*, and *jaleṣu* supports this emendation.

21b (95,18) L reads *gato dūre kṛśo 'pi vadanalamālāmapituyaḥ*, the last words of which a reader has separated in the manuscript as follows: *vad'analamālām'api'tu'yaḥ*. Read with the manuscript: *gato dūre* **kṛṣṇo 'pibad analamālām api tu yaḥ*. Cf. in *d*: *-davadāvānalatatiḥ*. The ductus of *t* in *gato* is uncommon, but it would also be so if *gaṇe* (Caland) were read. Cf. IV.38.7 *dūre gataḥ*, III.133.1 *nā 'tidūre gacchantam*, II.47d *dūraṁ gatā*, etc.

22c (95,24) *śikhi(ma)ṇḍamaṇḍita-*: Caland's emendation is probably correct. In spite of III.43d *varaśikhimaṇḍalī*, *maṇḍa* seems here to be a Sanskritization of Guj. Mar. *māḍ* 'ornament' (Turner, *CDIAL* 9736). For such Sanskritizations see Introduction § 19, first paragraph.

23c (95,30) *karṇam uttambhayantī*: *uttaṁmavantī* L, with *ma* for *bha*. Cf. V.2c *uttambhitanetra*, II.25a *uttambhayan kāmam*.

23d (95,31) For *citrastha* (= *citragata*) 'portrayed' see Harivaṁśa, App. I, No 29a, line 408, etc. Cf. III.66d.

27.1 (96,9) *nayanajalaṁ locanābhyāṁ mārjayantī* 'wiping the tears from her eyes': L has *caraṇatalam*, where *-talam* must be a copyist's emendation. The reading *caraṇa(j)alaṁ* is due to 28a *caraṇa-jala-jāta*. Cf. IV.15cd *saṁsravantyaḥ ... nīraṁ locanebhyo* and IV.52d *nayanajala*, III.126b *nayanaja-jala*.

29.1 (96,23) For the pause after the gerunds in L: *netram udghāṭya | sarvataḥ samālokya (,) īṣad utthāya |* see ad I.74.37.

30b (96,25) *bhagnamahendranīlaśakala-*: *bhugna-* L, but cf. IV.89c *dalitendranīlaśakala-*.

30c (96,28) L has *nayana* (new line) *yomā(ṁ)rgeṇa*. Cf. II.29a *yātu locanapanthānam*, etc. – *kāntaḥ*: *cāntaḥ* L, but in the akṣara *ka* the last hook is sometimes lacking. See ad VI.34a *karavāmaḥ* and cf. II.31d *kāntaḥ kṛṣṇaḥ*, V.5a.

31.2 (97,2) *vijñāte roge(,) auṣadham*: see ad I.74.37.

33c (97,12) *vātāndolair*: cf. I.146b.

34d (97,17) *lajjā prāyo lajjite 'va prayāti*: reminiscent of Gītagov. 11.33 *salajjā lajjā 'pi vyagamad*. See Introduction § 20.

36b (97,27) Construe *prātar udito bhavati prapitsuḥ pratīcīm* (*prapitsuḥ* + acc., from *prapadyate* + acc.).

38.2 (98,10) *cintāmaṇiphalaka iti*: see II.117.

39b (98,15) *hariṇā* C: *hareṇā* L. For misreading of Nandināgarī *ri* as *re* see Introduction § 7. For *mālikayā* L Caland read *mallikayā* but cf. 38a *mallimālām*, 38.3 *mālābandhanam*.

41b (98,27) *cetaḥpāntho*: cf. Bhartṛhari 104 Kosambi *manaḥpānthaḥ*.

42a (98,31) *sāyam*: must here be correct, cf. II.11a *saṁdhyāyām*. But see ad 42.2.

42.2 (98,36) *sāyaṁ vicchidya kathaṁ dṛṣṭaḥ* L: in this context *so 'yam* is much more natural. *sāyaṁ* may be corrupt and be due to the preceding *sāyam* in 42a. Note *vicchidya* 'alone, separately' (see Vocabulary): *vicchedaḥ*.

43.1 (99,9) *bhavatībhis tāvat puṣpalobhenā 'dhitam* C: L reads *āhitam* (pr. m.), not *āritam* (C), and the sec. m. inserts *dhi* after *hi*. This might be a mistake (cf. I.103.1, where the *kākapada* has been put at the wrong place), but *adhihitam* (from *adhi-hā-* 'to pass by'?) would be a hapax. Instead of it *ati-hitam* may be conjectured. In the BhāgPur., it is true, only the gerund *ati-hāya* is used, e.g. V.24.24 *bṛhaspatis tam atihāya svayam...* 'mit Übergehung von', etc. (*PW*, VII, 1586, *EDS* 1188a). An alternative would be to read *āhi(ṇḍi)tam* 'meanwhile you roamed about desiring to find (or pick) the flowers', but in Sanskrit only the cast name *āhiṇḍika* is attested. Cf. however, Prākrit *āhiṇḍai* (see *pw*). All this is inevitably guess-work.

43.2 (99,10) *adhigamam*: for augmentless forms see Introduction § 17B.

44a (99,12): see ad II.7a.

45c (99,19) *muralīnādakallolabhāji*: cf. 41d *āvartābha-vaṁśīninadanipatito* and 11c *-lolakallolabhājām*.

45.3 (99,23) *upavījya*: L had (prima manu) *pītāmbarāñcaleno (')paveṣṭya*. Note, however, that *veṣṭayati* is construed with an accusative in IV.46b *pītaṁ vāso veṣṭayitvā*. A later hand has emended *ve* to *vīṁ* and *ṣṭya* (in the margin) to

yya. Taken by itself, *upavī(ṁ)yya* could stand for *upavīya* (which is Caland's reading) or *upavījya*. As *-añcalena* shows, the meaning 'enveloping' (cf. BhāgPur. IV.21.17 *mahādhane dukūlāgrye paridhāyo 'pavīya ca*) is here excluded. Such parallels as IV.51d *vasanāñcalair ... saṁvījayiṣyāmy aham*, Mṛcch. VIII.46.11 *paṭāntena vījayati*, Triṣaṣṭiśalākāpuruṣacar. I.4.636 *vījyamāno 'ñcalaiḥ kaiś cit*, Mallināthacar. 6.154 *bhīmajāṁ niravāpayat svakīyaparidhānasya cālayann añcalaṁ nalaḥ* (the last two quotations from *EDS* 833) show that *upavījya* must be read. *upavījayati* is attested in class. Skt, e.g., Śak. III.6.6 *upavījya*, Mṛcch. V.46b, Mhbh. I.23.3 *upavījita* (*-anilaiḥ*, *mārutaiḥ*).

46c (99,27) *mākandaskandhadeśād atipavanavaśād āpatantī latāvad*: construe *āpatantī late 'va* (!) *mākandaskandhadeśād* (*āpatantī*) 'falling like a creeper (which, swept) by a strong wind (falls) from the stem of a mango'. For the *motif* cf. IV.47cd, 95a. *āpatantī* is primarily parallel to *khedayantī* in *a* and *vāpayantī* in *b* and refers to 45d *papāta* and 45.4 *nipatitā 'si*. *latāvat* for *late 'va*, apparently *metri causa*, but *atipavanavaśān mākandaskandhadeśād āpatantī latāvat* is hardly idiomatical Sanskrit.

46d (99,28) *cheṣe bhūmāv akasmād*: *reje* L may be a copyist's 'emendation' for **reṣe*, with *re* misread for Grantha *śe*, but this would imply that the original reading was *latāvat śeṣe*, with the sandhi *-t ś-*, discussed by Wackernagel, *Altind. Gramm.* I.329, *Nachträge*, p. 187, Renou, *Grammaire sanscrite* p. 34, M. Leumann, *Kleine Schriften*, pp. 335, 339 n. 1, A. Lubotsky, *IIJ* 25 (1983), pp. 172-175 (among the Maitrāyaṇas). In any case the context demands a 2nd sing. in *-e*, and this can hardly be anything else but *śeṣe*.

48d (99,38) *viśrāmya* : *viśramya* L. There is in manuscripts some confusion between these two forms (cf., e.g., Mhbh. 15.36.6) but here only *viśrāmya* seems possible: 'I will allow you, princess, some time for a rest and (then) I will take you home.' An imperative is rare (e.g. Rām. 7.26.18 *viśrama tvam*). Instead of it the common expression is (Gop. IV.85.10) *kṣaṇaikaṁ viśramyatām*.

49c (100,4) *anveṣayantyo*: see Introduction § 18, B1.

50c (100,9) *parivartate* 'tosses himself from side to side'.

50d (100,10) *ucchvasanena dhūmamuñcan* L: from a purely formal point of view it might be paralleled to VI.15d *kusumotkara-varṣatīnām* (see Introduction § 16), but the instrumental *ucchvasanena* is against it. Therefore, the *m* is probably due to a shortening *metri causa* of *mm*, *dhūmamuñcan* standing for *dhūmam-muñcan*. See Introduction § 14, A1.

51d (100,21) *gāthām ativirahadavāgneḥ*: see 50bc and cf. 54c *virahakathām*.

52ab (100,14-15) *samudayati śaśāṅke vyāghravaktrī nitāntaṁ parimalaviṣavegāvallarī pannagī 'va*. Note *vyāghravaktrī* for *-vaktrā* (see *PW* sub *vaktra*). Since L has *śaśāṅkavyāghravaktrī* the stanza may syntactically have one or three subjects: instead of Caland's emendation *śaśāṅkaḥ* (against the sandhi) we may read either *śaśāṅko* (cf. Mṛcch. I.59 *udayati hi śaśāṅkaḥ*) or *śaśāṅke*. In the former case the meaning is 'The moon rises. The creeper has a tiger's face and is, like a she-serpent, full of the venom of its perfume'. In the latter case *rātriḥ* in *d* is the sole subject: 'Now that the moon rises, the dreadful night, whose face is like a tiger's, who is like a serpent because its creepers are full of the venom of their perfumes, frightens my heart by pouring the fire of the strong wind from the Malaya mountain into it'. In the latter

case we must take *parimalaviṣavegā-vallarī* as an irregular bahuvrīhi (see Introduction § 16). As for d: *hṛdayam atikarālā vepayantī hi rātriḥ*, the participle stands (like 49c *anveṣayantyo*) for a finite verb form (see Introduction § 18, B1).

54a (101,3) *haste saṁlālitā*: locative as in 55b (but cf., e.g., I.104.10).

54d (101,6) *mākandāmanda-* (with assonance as in 46c *mākandaskandha*): *amanda* 'tree' only recorded by a lexicographer.

55cd (101,20-21) Construe *tava darśanaṁ no dṛśas (tat)sukhāya yat (sukhaṁ) kokaśokaharaṇo 'py aruṇaḥ (kokasya bhavatī 'ti)*.

56d (101,28) *kuṭilālolalocana*: *ālolalocana*, cf., e.g. I.66c.

59ab, 60c, 64, 65 (102,2-35): vaitālīya.

60b (102,11) *kupito mamo 'pariṣṭāt*: for *kupito mayi*. Cf. Daśak. 61,2 Agashe *tavo 'pariṣṭād asmadāyattai 'va rakṣā* and, e.g., Pañcat. I, p. 19,5 BSS[6] *na dīnopari mahāntaḥ kupyantī 'ti*, p. 17,27 *mamo 'pari duṣṭabuddhiḥ*, p. 79,13 *tavo 'pari kupitaḥ*, etc.

63c (102,25) *kṛtam apakṛtam alpato mamāsyā, kim*... C: the reading of L, although not quite certain, is rather *mayā 'syā* (with avagraha) than *mamā 'syā*. Syntactically both readings are possible ('Have I even slightly hurt it?'). Although the assonance *am-ap-am-alp-* pleads in favour of *(m)am(ā)*, *mayā* is more natural and seems to be supported by L. Note also the faulty readings with *ma* for *ya* and inversely (see ad IV.93.26, V.45.3-4).

66d (102,39) *cittīkṛtya kṛpāciraṁ rucikaraṁ netraṁ cakorīkṛtam* C: *kṛpāciraṁ* was Caland's conjecture for *kapāciraṁ* or *kayāciraṁ*, the reading of L. Misreading of *tr* as *tt* also occurs in III.23d *cittasthā* (for *citrasthā* 'painted'). Cf. 134c. In light of the context it seems necessary to read *mayā* for *kayā*, but *ka* for *ma* does not occur anywhere else in L and cannot be accounted for. Read *citrīkṛtya mayā 'ciraṁ rucikaraṁ netraṁ cakorīkṛtam* 'after having changed (him) into a picture, I have quickly made my eye, which causes me pleasure, a cakora'.

68c (103,8) *kiṁ pravilokya te na*: cf. III.30d *kiṁ na vilokyate ... hariḥ*.

68d (103,9) *kāmo dharmaṁ skandati* C: L can be read as *kāmo 'parmaṁ skandati* or *kāmo 'yam āṁskandati*. Read *kāmo 'yam āskandati*.

69.5 (103,17) *ativilambena* L 'with great delay' (see *EDS*1123) does not suit the context. Caland therefore read *ativilambena na* (for *naḥ* or *taḥ* L) but this cannot mean 'soon'. L has before *ati-* a stroke (not a daṇḍa), which can be a mutilated *na*. Read *anativilambena* 'without great delay'.

70.3 (103,23) *bhavatv evam eva* (L): read *bhavatu | evam eva*. The same faulty sandhi in L at II.57.7 *bhavatūvyatāṁ tāvat* for *bhavatu | ucyatām tāvat*. Cf. on the other hand, e.g., IV.31.12 *vayasya | evam eva* and Śak. I.18(21).9 *bhavatu | evaṁ tāvad abhidhāsye*, Mṛcch. III.15.20-21 *bhavatu | evaṁ tāvat*, etc. This is, however, often wrongly written *bhavatv evaṁ tāvat*, cf. Godbole's edition at Mṛcch. V.15.1, V.34.1, etc., Telang at Mudr. V.7.2, and Prabodh. III.16.6.

71a (103,26) *bibhrati* (L): seems to be a thematic form for *bibharti*: 'the wind, which has embraced her glowing heart carries the flames of a fiercely burning fire, even though it has been cooled by its bath in the waters filled with lotuses'. Cf. BhāgPur. X.29.40 *abibhran*.

71cd (103,28-29) *patrāṇi* ... *śaivālāni*: *śaivāla* as an adjective is a hapax.

72.2 (104,2) *nā 'gataṁ sakhībhiḥ*: cf. V.20.2 *mayā ihā 'gatam* 'I have arrived here'. Speijer, *Sanskrit Syntax*, p. 281, ignores the fact that this construction, although grammatically possible, is comparatively seldom used. See Hock, *Studies in the Linguistic Sciences* 13-2 (1983), p. 25.

73c (104,7) *saṁtīrtvā*: metri causa for *saṁtīrya* (Mhbh., Rām.). It occurs as a variant reading at Rām. 2.41.28. See Introduction § 17B.

73.1 (104,9) *sarvāḥ*: viz. *paṭāntare* (69.4).

73.4 (104,12): see Introduction § 22, g3.

74d (104,17) *hṛdayaṁ hi bāhulatikām āśleṣṭum utkaṇṭheta* L: although *utkaṇṭheta* could stand for *utkaṇṭhita(m)*, Caland was no doubt right in emending it to *utkaṇṭhate*, because above *ta* there was no room left for writing *e*.

75 (104,22-27): śārdūlavikrīḍita of six lines.

75a (104,22) *bāle pravālādhare*: cf. III.22b. Assonance of *bāla* and *pravāla* is a cliché, cf. Ratnāvalī I.20d, Bhāratamañjarī 14.127 *bālapravāla-*, Vikramāṅkadevacarita 9.2, 9.121, etc.

75f (104,27) (*devyā vyāhṛtam* ... *saṁnīya mudrīkṛtam* ...) *nāghvāṭayanti kṣaṇāt* L: read *nodghāṭayanti kṣaṇāt* (viz. *mudrām*, cf. Mudrārākṣasa V.9.11 and 39).

76a (104,32) *praṇatipuṭitam* 'offered in the hollow of the hand (with an *añjali*)'? Note Yaśastilaka 476,8 from the bottom *karapoṭana* (= *praṇāmāñjali* comm.), see Schmidt, *Nachträge*.

76c (104,34) *kṣayita*: can be read as *kṣayita* or *kṣapita*, but the latter form is used in the BhāgPur., e.g., I.15.35, III.3.14, IV.31.6.

77a (105,4) *śakti*: see 114a, note on II.63c and the first section of the Introduction.

78a (105,6) *yaḥ kṛṣṇaḥ saiva rādhā* L: one syllable is lacking. Caland added *vai*. I would prefer *saiva rādhā hi*, cf. VI.21b, 23a and II.95b, 112d, III.71d, 77a, 88a, 104a, 116b, IV.27b, VI.5b, etc.

80 (105,10-11): see ad IV.100d.

81a (105,12) *harir*: for the reading *darir* L see Introduction § 7 and § 11.

81b (105,13) *tadvaśe dāruyantravat*: cf. BhāgPur. X.11.9 *tadvaśo dāruyantravat* (and Mhbh. 5.156.14 *asvatantro hi puruṣaḥ kāryate dāruyantravat*).

82a (105,14) *sākṣān mathamanmathaḥ* (L): read *sākṣān manmathamanmathaḥ* (= BhāgPur. X.32.2).

82b (105,15) *samārādhata*: see Introduction § 17B, Causatives.

84a (105,18) *daihikajvarā bhūtā*: not a compound, cf. 107b *muktā bhūtā(ḥ)*.

86a (105,22) *hetutayo 'tthitam* C: *hetutayātthitam* L. Hardly *hetutayā sthitam* (cf. 105a).

93b (105,37) *yatra nāsti kālakṛto 'vyayaḥ* (L): read *tatra nā 'sti kālakṛto vyayaḥ* 'There decay caused by Time does not exist' (correlative to *yatra* in *a*).

94a (105,38) *sanmārgīyāḥ*: cf. BhāgPur. X.86.59 *sanmārga-*.

95a (106,1) *jñānādayo madādevyāḥ* L: read *mahādevyaḥ*, cf. 97a, 101b *devyo*. *da* for *ha*, see Introduction § 7 and § 11. For the śaktis *jñāna*, *ānanda*, etc. see note on II.63c.

96b (106,4) For *ājñāpayati* + gen. cf. Rām. 6.106.9b *na kiṁ cid abhidhātavyam aham ājñāpayāmi te* (no variant readings).

102a (106,16) *saṁsaranti bhaṭāmbhodhau* C: the copyist has inadvertently written the Nandināgarī *va* in *bhavāṁbho-*, just as in II.36b *vaṣabhānu-*. See Introduction § 7.

105b (106,23) *tadbhogyabhuktayeṣāṁmā-tmatātvena sthito 'bhavam* (L): the reading *tadbhogyabhuktaye 'py ātmā 'tmanā tv eva sthito 'bhavam* is a conjecture. *tvena* for *tveva* may be due to the preceding *tmanā*.

109b (106,31) *aprākṛta* 'non-phenomenal', see S.K. De, *The Early History* ..., p. 328, etc.

118a (107,10) *dhāma*: see S.K. De, *op. c.*, pp. 291, 333-336.

123b (107,21): for the *kātyāyanīvrata* performed by the *gopī*s see BhāgPur. X. 22.1-5 and De, pp. 348, 494, 586.

126d (107,31) *tanvīm* L: C reads *tanvī*, which may be a mere mistake. See ad IV.98d and cf. IV.83d.

126.1 (107,32): since (theoretically) Candrāvalī has been speaking ever since 75.3, Caland was right in inserting here L a l i t ā |. Cf. 126.7 *sakhi lalite* and 126d *vinamitalalitāṅgī*, which can only refer to Lalitā.

127.2 (108,8) *mā gāḥ*: see note ad IV.31d.

130a (108,14) *bāṇaiḥ* C for *bānaiḥ* L, with *n* for *ṇ* (see Introduction § 14, C7).

130.1 (108,16) *premaklinna*: cf. *premārdra* (note on IV.88a).

132c (180,27) *dāsye 'syā(ḥ)* (viz. *vaṁśyāḥ*) *na padam*, cf. IV.71c *kiṁ na yacchasi padaṁ padayor naḥ*.

For the beginning of the fourth act see Introduction § 3. The folios 62 and 68 are loose, which explains how 65, 66 and 67 got lost.

13-14 (109,8-16): In stanza 13 Kṛṣṇa addresses the *latikā* (creeper), in st. 14 the *kunda* (Jasminum multiflorum), the *ketaka* (Pandanus odoratissimus) and the *kuśeśaya* (Pterygospermum Acerifolium).

13a *vaviḍambitā-* L. The creeper is said to imitate Rādhā's lips. Read (--*palla*)-*vaviḍambitādhara*. Cf. II.120b, Gītagov. 11.28 etc. *adharapallava*.

15-16 (109,19-27): Note the parallelism between the mothers in 15 (c: *putrasnehāt*) and the cows in 16 (c: *vatsasnehāt*) and 15d *avatasthuḥ* as against 16d *āplāvayanti*.

16a (109,24): Construe *gāvas tāvat – śrūyatām, ārtabandho!* – For *ārtabandho* cf. BhāgPur. X.29.41 (and Gop. III.62c *dustarārtibandho*).

16b (109,25) *yantraṇāṁ nā 'dhijagmuḥ*: the author apparently means that the cows are *ayantraṇa* (metaphorically used in Kathās. 54.81) or *ayantrita* (cf. Rām. 2.82.21 *ayantritahayadvipām*). Cf. I.25c *pralobhitadhiyo*.

16c (109,26) *prasnuto*: hapax (= *prasnutāḥ*. Incorrect R. Schmidt, *Nachträge zum pw*, s.v.).

16.1 (109,28) *dhairyam evāparam auṣadham* (L): read *dhairyam eva param auṣadham*.

16.5 (109,32) *tataḥ praviṣṭo yathānirdiṣṭo*: rhyming stage direction (as against, e.g., V.33.4 *tataḥ praviśati yathānirdiṣṭā kīrtiḥ*). See ad II.78.1. *yathānirdiṣṭo* 'as described' refers to the following stanza, cf. I.90.1. – *nandīśvaraḥ*: also IV.17.2, V.18a (*nandīśvaro me janigrāmaḥ*), V.48.4-5; identical with V.43a *nandikeśa* [= *nandika-īśa*]. See Ch. de Vaudeville, *IIJ*. 18, p. 205 "the (former) village of Nanda on Nandgāõ (Nandīśvar) hill." The personified village does not take part in the action, its entrance only being a device to indicate that the actors have arrived at a certain point. It is one of the many indications that the text was not designed for a theatrical performance. See Introduction § 22d. – *paṭāpasāraṇena*: cf. III.73.4 *paṭāvaraṇam apasārya* (: III.69.4 *paṭāntare*). Against Caland, Introduction, p. 5f., who considered these stage directions an argument against the possible assumption that Gop. is the text for a puppet play, see Introduction § 22, Conclusion.

17a (109,33) In view of the references to moon-rays on the roof or in the attic *saudhāgrodyattuṅgaketu-* may refer to the moon 'rising' in the room in the attic (if, that is to say, *tuṅgaketu*, although not attested as such, may be taken as a word for 'moon'): cf., e.g., VI.26b *tūrṇaṁ candramarīcikā iva haridratnāgrasaudhāntare*, IV.56.5 *saudhāgre 'malacandrikādhavalite*, and V. 33c, 36c, etc.

17b (109,34): *saṁdhyāsūco yatra niḥsānanādaḥ* 'where the sound of the *niḥsāna* marks the sunset (twilight)'. The spelling *niḥsāna* (with *n*) occurs only here and in the Saṁgītasārasaṁgraha. Elsewhere it is spelled *niśśāṇa* (thus below, V.48b), or *niḥsāṇa*, *nissāṇa*. Cf. *PW*. V, col. 1558, *pw*. III, p. 224b, 230b, Schmidt, *Nachträge* and see below. Apart from the two occurrences in Gop. and one in the Sāhitya Darpaṇa (which are also, as Prof. Mehendale kindly informed me, the only quotations available in the scriptorium of the Sanskrit Dictionary Department at Poona) the word occurs twice in Agastyapaṇḍita's Kṛṣṇacarita, twice in Vidyānātha's Pratāparudrīya (both c. 1300 A.D.), twice in the Saṁgītasārasaṁgraha and once in Buddhaghoṣa's Padyacūḍāmaṇi. The translation 'march' (*PW*, M.-W.), which was based on a 19th cent. interpretation of the SāhD. passage, can be ignored. The Śabdaratnākara (quoted by Venkatacharya, Kṛṣṇacarita p. 77 n. 162) defines the meaning as 'a kind of drum' (thus *pw* III, p. 230b) and Rāmacaraṇa (ca. 1700 A.D.), a commentator of the Sāhitya Darpaṇa, paraphrases *prayāṇakālīnavādyaṁ niḥśāṇaḥ* 'a musical instrument (or: instrumental music?) played when the troop is marching off'. For several reasons Kane's specification 'sound of the drums beaten at the marching' (*Sāhitya Darpaṇa, Paricchedas I, II, X*, 6th ed., Delhi etc., 1974) is less exact: first the notion 'sound' is mostly expressed by a separate word (in Gop. twice *nāda*) and, secondly, in most passages there is a reference to a marching off marked by the sound of the *niḥsāṇa*. Cf.:

Gop. V.48ab *sārdhayāmasya, nādo niḥśāṇasya* 'the sound of the drum (of the night-watch starting on its round), coinciding with the first half of the first watch (?)'. [After this signal no one was allowed to leave his house.]

Sāhitya Darpaṇa X.42.9 (686+)

*gaṅgāmbhasi suratrāṇa tava niḥśāṇaniḥsvanaḥ*
*snātī 'vā 'rivadhūvargagarbhapātapātakī*

'The sound of your drums, O Sultan, bathes, as it were, in Ganga's water (as) guilty of causing the abortion of your enemies' wives'

Kṛṣṇacarita (ed. Venkatacharya), p. 77 lines 17-18 *raṇa-niryāṇa-raṇan-nissāṇam* (... *samanahyata siṁhanādamukharam akhilam api balam*), (the whole army prepared for the battle ...) 'while the *nissāṇa*-s sounded the departure for the attack'

With reference to a battle it occurs *ibidem*, p. 80 lines 15-16 *parasparajayotkarṣasamaya-tāḍitānāṁ nissāṇānām* 'of the *nissāṇa*-s beaten at the moment when the armies were trying to vanquish each other'

In all the passages quoted the meaning 'drum' (Śabdaratnākara) suits the context and in the second quotation from the Kṛṣṇacarita it is the only possible one. The etymology suggested in *PW* V col. 1558 and Monier-Williams, as well as Böhtlingk's later idea (*pw* III, 1882, pp. 224b and 230b) that there were two different words, viz. *niḥsāna* 'drum' and *niḥsāṇa* 'march' must clearly be given up. The word is one of the Sanskritizations of a New Indo-Aryan word (see Introduction § 19 beginning), cf. Hindi *nīsān* m. 'kettledrum', Old Gujarati *nīsāṇa* m. 'announcing drum', Old Marathi *nisāṇa* m. 'large drum', all from Skt *ni(ḥ)svāna* (Turner, *CDIAL* no. 7537). Whether or not *niśśāṇa* (Gop., SāhD. v.l.) is a Bengali form of this word, must be decided by specialists. Cf. MBeng. *nisāna*. From the passage in the SāhD. (with *Suratrāṇa* = Sultan) it is apparent that the word was in use in the Moghul administraiton. Before 1300 A.D. the NIA term for 'drum' must have been introduced in the armies. The Sanskrit word was *paṭaha*, cf. Harṣacarita p. 310 line 10 (Trivandrum 1958) = p. 714 line 7 (Calcutta 1939) *prayāṇapaṭaho dadhvāna. sthitvā ca muhūrtam iva punaḥ prayāṇakrośasaṁkhyāpakāḥ spaṣṭam aṣṭāv adīyanta prahārāḥ paṭahe paṭīyāṁsaḥ.*

17c (109,35) For *(yatra) vyāvalganto* see Introduction § 18, B1. The use of *vyāvalg-* has possibly been influenced by Prabodh. I.5b *vyāvalgan-nṛkapāla-*.

17.2 (110,2) *samprāpto nandīśvaraḥ*: 'we have arrived at Nandīśvaraḥ', cf. V. 13.7 *samprāpte 'yaṁ vṛṣabhānvavaniḥ*. In spite of the appearance of Nandīśvara (who is further ignored!) the use of *samprāpto* is different from the idiom of *samāyāta* in Pañcat. I.29.14 BSS[6] *athaivaṁ gacchator agre kācin nadī samāyātā*, V.48.14 *tāvad dvau panthānau samāyātau*, IV.28.13 *agrato nadīṁ samupasthitāṁ dṛṣṭvā*. See Introduction § 22g.

18b (110,5) The reading of L is not quite clear, but read *-bāṣpasruti-*. Cf. 25d *premāśrusruti-*.

18d (110,7) *vapuḥ pallaviṁtvaṁ didadhyāt* L: read *vapuḥ pallavi tvaṁ vidadhyāḥ*, with *di* for Nandināgarī *vi*. Cf. V.45.3, VI.35a. For *tena* 'thereby' cf. IV.39d. – *romāvali* = *romāñca*.

18.1 (110,8) *vraja* ntr: a Vedism? Cf. ṚS V.6.7 (see *pw*).

19c (110,13) *vilokaya sakhe* is a parenthesis. Prosodically note III.22b *vilokaya punaḥ* at the same place before the caesura.

20.1 (110,19) *kṛṣṇaḥ pītāmbareṇa mudrikāṁ saṁgopayati* C: delete *kṛṣṇaḥ*, which is covered with yellow pigment in L.

22a (110,31) *vigalitakacabhara*: cf. III.126a *vigalitakacabhāra*.

22.4 (111,2) *gocarād upavṛtto gopaḥ* (L): possibly to be read *upāvṛtto* but note BhāgPur. X.70.1 *uṣasy upavṛttāyām* and Rām. 7.94.13 *upavartitum*.

22.5 (111,3) *goṣṭham ato* (L): one may conjecture *goṣṭham | yato*.

22.7 (111,5) *śānto* (L) for *śrānto*: see ad IV.39b.

23b (111,11) *alaghuplutyeyam āplāvitā* L: since *pluti* here means 'jump' (see Vocabulary), *āplāvitā* must here be used for *āprāvitā* 'being jumped upon'. With the ordinary meaning *āplāvita* occurs, e.g., at IV.16d and 18.2.

23c (111,12): Read *kuṇḍalitaṁ*. For the meaning 'bent (like a ring)' cf. Vikramāṅkad. 5.48 *nityakuṇḍalitakārmukaḥ smaraḥ*. As for *saṁkucya* (*saṁkuccha* L, emended to something like *saṁkucya*) see ad 91.5.

24a (111,19) *-sragdāminī*, see Pāṇini 5.2.137.

24.1 (111,23) is the *nirṇaya* to which v. 24d refers.

25c (111,29) *atigaurava-tā* is a hapax: *EDS* 966; from *atigaurava* (incorrect Caland and R. Schmidt, *Nachträge* p. 173).

25d (111,30) *premāśrusruti-*: for *ś*:*s* see Sandahl-Forgue, *Le Gītagovinda*, p. 24. – *nando nirākrāmata* 'came forth': irregular for *nirākrāmat* (e.g. Mhbh. 1.100.8, Raghuv. 6.81). According to the *PW krāmate* is epic, but for 1.4652 Calc. *atikrāmeta* the crit. ed. (1.111.9) reads *atikrāmen na*. In our passage *nirākrāmata* is synonymous with *praviṣṭo* (line 26). See Introduction § 22, g1.

25.2 (111,32) *mātāvasthāṁ na jānāsi prāyaḥ* L: for *na prāyaḥ* 'nonne' cf. II.91. 2, V.30.2. As for *mātāvasthām* 'the condition of your mother', as against IV. 90.3 *mātṛtrāsa-*, 94.2 and 5 *mātṛvacanād* and, on the other hand, I.103.2 *mātur avasthātathyam*, IV.90.6 *mātuḥ saṁtrāsaḥ*, 91c *mātus trāsād*, it is very unlikely that the author should have used such an ungrammatical form. If the text had *mātar*, corrupt for *mātur* (cf. III.126.7 *mātaḥ puraḥ* L), the intervocalic *ra* (of the Grantha manuscript?) can have been misread as *ā*, just as

we find *ra* for *ā* in II.121.1 *mallimāralāṁ* for *mallimālāṁ*, V.10.2 *āgatāṁmaram* (?) for *āgatāṁ māṁ*. Read: *mātur avasthām*.

26c (111,35) *tvayi suta*: ex coni. for *tvayi sute* L.

27b (112,3): svāgatā in a rathoddhatā stanza. For *tigmaruci* 'sun' in *c* see *pw*.

28c (112,21) *rūpam atulakhyātim* (L): but *rūpam atulaṁ khyātim* would seem more natural. Cf. II.101a *rūpam atula(ṁ)* (but also II.84a *atanu khyātyā*).

29a (112,23) *sīmānam(,) āḥ(,) mā 'tyagāḥ*. Cf. III.34a *atītya sīmānam* and (in the literal sense) II.116.3 *sīmānam ullaṅghya*. For *āḥ* see I.34.3; *IIJ*. 5, p. 139ff., and cf. II.48b *aho*, V.45c *aye* (in verses), etc. As for *mā 'tyagāḥ*, see note on 31d.

29d (112,26) *yogyāya saṁyojinaḥ*: *saṁyojin* must be connected with *saṁyojayati* (but see Debrunner, *Altind. Gramm.* II/2, p. 342), rather than with *saṁyunakti*. The dative *duhitur yogyāya* 'for one who is fit for Bhānu's daughter' presents difficulties. The author did not mean *yogyena saṁyojinaḥ* 'trying to bring about a union with one who will be a fitting husband for Bhānu's daughter', which would not have offered metrical problems but which was not possible because *-in-* in *saṁyojin* implies a habitual activity. A meaning 'professional searchers for a suitable bride/bridegroom' for *saṁyojinaḥ* (parallel to 29c *anveṣicārāḥ* 'spies who are professional searchers') would leave the dative unexplained. The meaning of *saṁyojayati* + gen. 'to give over, entrust with' (Rām. 2.107.15 *kṣipraṁ saṁyojayitvā tu rāghavasya punaḥ svayam*) does not agree with the use of *saṁyojin* in our text. For the common meaning see below IV. 41a.

29.7 (112,33) *vāraṇīyā* (L): probably a mere mistake for *varaṇīyā*.

30b (112,35) *svacchandocchalad-*: cf. Kathās. 25.9 *svacchandocchalad-uddāmamahāmarumarīcibhiḥ* and see note on I.64a.

31a (113,3) *cārvaṅgaśobhācayaiḥ (... yā tirayati)*: *cāryaṅga-* L, cf. III.75d *cārvaṅgī*, V.10b *kāmapūrvāṅgaśobhām*. Note *rya* for *rva*, like *tya* for *tva*, *dhya* for *dhva* (and *va* for *ya*), which can be explained from the Grantha script.

31b (113,4) For *khañjana(yuga)* as a simile for the eyes cf. II.22b *khañjanayugalaṁ ca pañjare* 'two wagtails in a cage', Gītagovinda 11.7 *khañjanayugam*, and further Gop. I.41c *khañjarīṭa-paṭalaiḥ*, IV.96d *locanakhañjarīṭayugalam*.

31d (113,6) *mā gā manāk saṁśayam*: cf. III.127.2 *khedaṁ mā gāḥ*. In the epics the augmented forms are mostly 3rd singulars, see Holtzmann, *Grammatisches aus dem Mahabharata*, p. 28, Nilmadhab Sen, *Vāk* I (1951), p. 63 (but note Rām. 1.2.14 and 4.29.48, 33.18 *mā-anvagāḥ*). *māgā(ḥ)* in Gop. is ambiguous, as it may stand as well for *mā gāḥ* as for *mā 'gāḥ*. See the note on 29a *mā 'tyagāḥ* and cf. F.J. Meier, *ZII* 8, p. 45 on *mā kṛthāḥ* (2) and *mā (-) akṛthāḥ* (2) in BhāgPur.

31.5 (113,11) *pratinivṛtta* 'returns' (III.22.1, IV.32.3). The term is ambiguous: it is said of the *sārikā* in the sense of 'exit' (III.69.3) and of 'returns' (IV. 59.1). Thus IV.100.3 *pratinivṛtto niveśāya* is 'has gone home' and IV.55.2 *mātā tathā kṛtvā pratinivṛttā śayanāya* means 'goes back to her bed' (cf. IV. 85.6 *gṛhāya pratinivṛttāyāḥ*). The same ambiguity is found in VI.4.9 *sapraṇāmaṁ nirgatāḥ* ('exit') as against V.4.1 Lalitā |*nirgatya*|'Enter Lalitā' and V.8.6 *vinirgataḥ*. See Introduction § 22, g.

31.6 (113,12) *padāntare gatvā*: also I.96.7, II.3.3, III.12.5, IV.79,1. Analogical after *padāntare* (I.83.1, 93.1, III.130.3, IV.63.18, 81.1, V.13.6) and the common expression *padāntare sthitvā* 'stopping after taking one step' (V.10.16 and e.g., Śakuntalā I.18(21).2, 8, III.21(22).18).

31.8 (113,14) *vijñāyaiva jagāda* (L): read *vijñāyai 'vaṁ jagāda* 'Did Dad speak so because he has found out what I have done in the bower?'

31.12 (113,18) *evam eva* 'that is right'. Cf. III.70.3 *bhavatu | evam eva |* (see note) and IV.41.8.

32.3 (113,23) *sarve pratinivṛttāḥ*: the *vayasyāḥ* have been on the scene from the beginning of the Act. See 16.4 *sarve parikrāmanti.*

33b (113,26) *-kucayugāvartim āvartayantī* C: *āvarti* is unknown, but *āvartti* (L) may also be read as *āvṛtti* (cf., e.g., ad 85.6). On the other hand, there is probably an assonance with the following word *āvartayantī*. Is it a mistake for *-āvartam?*

33c (113,27) *snehanirbhinnavācā* 'with a voice broken by love', cf. III.74c *adharapuṭī-nirbhinnavarṇāvalīm.*

33d (113,28) recurs as a refrain in 34d. Double negation in *nādyā 'pi ... nāgato*, metri causa for *āgato.*

34ab (113,30-31): Note internal rhyme of *nīḍam* and *nīram* in *nīḍaṁ prāptā vihaṅgāḥ* and *prāptā nīram taraṅgāḥ*. Sandahl-Forgue, *Le Gītagovinda*, does not discuss *ḍ* : *r*.

34.2 (113,35) *avadhartum*: L (secunda manu) for *avadhāritum* (pr.m.). See Introduction § 9. For infinitives of the type *avadhāritum* see Renou, *Grammaire sanscrite*, p. 132 and cf. Abhiṣekanāṭaka VI.19d *samāśvāsitum*. The correction is a *lectio facilior*, cf. I.119.3 *dhartum.*

35b (114,4) *-mukhendumaṇḍalaḥ*, cf. I.15.2 *-vadanendumaṇḍalena.*

35d (114,6) *āgato hi vanato vanamālī*, cf. I.29d *tūrṇam eti vanato vanamālī.*

35.2 (114,8) *upasasāra*, perfect to 34.3 *upasarpati*. The suppletive system *upasarpati* : *upasṛtya*, although not mentioned by Böhtlingk and by Renou, *Grammaire sanscrite* p. 400, is well-known from the classical drama. It has taken the place of an entirely different system in the Vedic language, viz. *upadhāvati*, aor. *upāsarat*, perf. *upasasāra*, etc. 'to have recourse to'. In Gop. *upasasāra* also occurs at IV.19.1, 51.2 and V.2.2; also *upasṛtya* is thrice met with. It should be noted that *upasarpati* in the sense 'to begin' (Manu X.105 *ajīgartaḥ sutaṁ hantum upāsarpad*, Hitop. I, p. 14,14 NSP *bhandanaṁ chettuṁ satvaram upasarpati*) does not belong to this suppletive system: Gop. II.107.1 *kṛṣṇas tathā kartum upasasarpa.*

35.4 (114,10) *kva vilambito 'si*: cf. V.14.2 *kva vilambitā 'si* and Rām. 2, App. I, No 24.25 *Rāmaḥ ... kva vilambitaḥ*. More common is IV.25.2 *kva vilambitam adhunā*, I.125.13 *kutra vilambitam etāvatparyantam*, IV.20.3 *kim ativilambitam*. Cf. IV.48c.

36ab (114,12-13): with *abhitaḥ* ends folio 72a. Folio 72b (8 lines) runs from *saṁpīḍito* to 38.8 *saṁ(prāptaḥ)*, fol. 73a (7 lines, crossed out) from *saṁpīḍito* to 38.6 *Kṛṣṇaḥ*, and 73b continues *mātaḥ | īśvaraḥ kiṁ dūre gataḥ*. – *āghrātaḥ śirasī(,) 'ndusundaramukhe saṁcumbitaḥ(,) siñcito | netrāmbhojagalatpayobhir abhitaḥ(,) ...*: *siñcita* from *siñcayati*, cf. IV.49a *siñcaya*, Mhbh. 1.107.18 (v.l.) *pariṣiñcaya*, Hemādri I.200.14 *adhiṣiñcayati*: non-causative *aya-*

forms (cf. caus. *secayati*), used by the side of I.23a *sikta*, 91c *abhiṣikta*, V. 36c *siñcantī*. Cf. Pkt *siṁceyavva* and *siṁcia*. See Introduction § 17B.

36.5 (114,20) *mukhaṁ pra(c)chālyopaviṣṭaḥ āha* L (fol. 72b, repeated on 73a): cf. VI.7b *-ācchālitāśeṣatāpam*. For *cch* see Introduction § 14, C5.

36.7 (114,22) *adya mātaḥ | jayantena saha* ... For the daṇḍa in L (fols. 72b and 73a) see ad I.73.2. For *saha* (fol. 73a) fol. 72b reads *sada*. See Introduction § 7 (Nandināgarī). – *tvayāsthāpitabhogyasaṁbhāreṇa* C: fol. 72b has *tvayā* (new line) *sthāpita-*, but fol. 73a reads *tvayā prasthāpita-*. Cf. I.114.2 and 125.2, IV.99.3.

37b (114,28) *vārdhi* (for commoner *vāridhi*) is attested in BhāgPur., Vikramāṅkadevacar. 11.39 and *Ind. Spr.* 7770 (*PW*). See also ad 95d and V.37d.

38.1 (114,31): L has twice (fol. 72b and 73a) *-ṁlīpracchepam*, with *cch* for *kṣ*, see ad 36.5 and Introduction § 14, C5.

38.3 (114,33): read *evaṁguṇa-* for *evaṁ guṇa-* C.

39b (115,15) *śrāntaḥ* L, but *r* deleted with yellow pigment. See also I.113d, IV. 22.7. Intentional emendations of the copyist or the 'purist'?

39.9 (115,16): L reads *kopi vraṣabhānunāmā gopas tasyaikā kanyā tasyāḥ*.... Cf. IV.41.4 *vīrabāhur nāmā gopaḥ*, etc. Possibly *vṛṣabhānur nāma gopas* must be read here, as elsewhere. But note BhāgPur. X.11.22 *upanandanāmā*.

39.10 (115,17) *pratikūladaivopaśamanāya*: *pratikūladaiva-* would correspond to *pratikūlavidhi-* in II.46d *tat kimiti pratikūlavidhiprahitā vikṛtir natibhiḥ śamanīyā*. On the other hand, *upaśamana* is rare. The text had *-daivopaddhava-*, but *ddhava* has been deleted. Read *pratikūladaivopadravaśamanāya*. For the cliché *pratikūladaiva-* cf. I.126c *durdaiva-*. – (*pravṛttā*, viz. *pūjā*).

39.13 (115,20) *vāco bandhena* C: read *vācābandhena* (L) 'giving our word as pledge' (?). For *vācā* see *IIJ* 1, p. 155; 2, p. 307. Cf. V.45d *vācāpramāṇīkṛtam*.

39.14 (115,21) *bālye sakhībhiḥ samaṁ krīḍamānā 'tmānaṁ kīrteḥ pṛthaṅ nāvīkṣya tadā ... dattā | mayoktaṁ ca* C: L reads *nāvīkṣye* and *tadā ... dattā mayā | uktaṁ ca* |: the first of the two daṇḍas in L has later been covered with yellow pigment. On account of the meaning the words from *bālye* to *nāvīkṣya* must be taken as one sentence ending with a finite verb form: "When I was a child and played with my friends, I used to regard myself as one with Kīrti." Since the evidence for *vi-īkṣ-* 'to regard' is very slender (*PW* only quotes Rām. 5.33.11 Gorr., where the Baroda text reads *vartate* for *vīkṣyante*), *nāvīkṣya* seems to be corrupt for *nā 'vaikṣe*. As for *kṣy*, cf. I.132d *vīkṣyāntaḥ*, IV.52c *saṁvīkṣyamāṇā(ḥ)*, VI.45d *vakṣyaḥ*. It is, however, hard to explain how *ī* for *ai* can have crept into the text.

40a (116,2) *proddāma*: 'ungeheuer, aussergewöhnlich' (for which meaning *PW* only quotes an inscription).

40b (116,3) *gavām agrataḥ* C: this use of *agrataḥ* would be quite normal (see *EDS* p. 458a) but the reading of L is not quite clear. *gavām purataḥ* (*parataḥ*? L) may be meant. – For *upaihi* (ep., class.) see Renou, *Grammaire sanscrite*, p. 43.

40d (116,5) *bhuṅkte bhaktamayaṁ na bhaktam adhunā bhrātā bhavantaṁ vinā* C: construe *ayaṁ bhrātā bhaktaṁ na bhuṅkte bhaktaṁ bhavantaṁ vinā*.

40.2 (116,7): Note that, although Nanda here comes home, at 53.1 he returns again, this time from a meeting.

41c (116,12) *prāyo 'bhivāñchanti naś, cittaṁ vetti* LC: *naś* can hardly be construed with *cittam* and *vetti* does not make sense either. For *tāś* cf., e.g., IV.52b; for *citraṁ ce 'ti* see I.15cd *citraṁ naiva nirasya vāsarapates tuṅgāndhakārācalaṁ, nirvyājaṁ parirabhyate pulakitaiḥ prātaḥ prasannāṁśubhiḥ* 'no wonder, for it (the lotus) is in the early morning openly embraced by the bright rays, thrilled with joy, of the sun after it has left the lofty mountain of darkness'. For *citram* misread as *cittam* see, e.g., III.66d and Caland's note on III.134c.

41.4 (116,17) For *vīrabāhur nāmā gopaḥ* L see ad IV.39.9.

41.5 (116,18) *tavā 'dya ciradarśanena paryutsukā gāvas. tvām anālocya ...* 'the cows are much excited because it is now a long time since they saw you last. If they have no regard to you ...'. If the reading is correct, *cira-* must here mean 'long ago', cf. lex. *cira-prasūtā* '(a cow) which has calved a long time ago' (Rājanighaṇṭu 15.33). It is of course tempting to emend to *cirādarśanena* but possibly *ciradarśanena* + gen. is an idiom of classical Sanskrit. In Mudrār. V.13.4 the Chambers MS and Telang's MS A read *ciradarśanenā 'ryasya vayam udvignāḥ* 'we are disturbed because it is a long time since we saw you last'. It is true, the way Ḍhuṇḍhirāja in his commentary (dating from 1713 A.D.) tries to account for this reading is far from convincing: *ciradarśanena (darśanavilambakaraṇeno) 'dvignāḥ (kāryatvarayā vyagrā iti vākyārthaḥ).* Hillebrandt, however, reads (with his Nepal and Paris MSS) *ciram adarśanena*, whereas other MSS have *cirādarśanena*. In favour of Hillebrandt's reading pleads indirectly Prabodh. V.4.1 *śraddhāyāś ciram anāgamanam* 'the fact that Śraddhā has still not arrived'. Is *cira-* the *lectio difficilior* or merely corrupt for *cira(ma)-* or *cirā-*? – Note the parallelism of the cows (41.5) and the *gopīs* (41.9) and cf. IV.15a *mātaro* : 16a *gāvas*.

41.8 (116,21) *ity uktvā bahir gantum iyeṣa*: the uncommon expression, apparently for *bahir jagāma*, is probably a reminiscence of BhāgPur. X.3.48 *yadā bahir gantum iyeṣa*.

41.10 (116,23) *svasvāvasare* 'each in her turn'.

42c (116,27) *nā 'ham alaṁ ... draṣṭum*: *dṛṣṭum* L, as at 73d (Grantha *ra* misread as *ṛ*). Caland's emendation *dṛṣṭvā* is syntactically impossible.

42d (116,28) *sīdati*: cf. I.67.2 *avasīdanam*.

42.1 (116,29) *pītāmbaraṁ*: with this word begin folios 75Aa, Ab and Ba. Folio 75Ab stops at 43c *pratini-* and goes on with 44.11 *kim anyatra gacchasi*. Aa ends in that line with *hitvā*, Ba with *gacchasi*. 75Bb contains the passage from 44.12 *kṛṣṇaḥ kiṁ karttavyam* to 47a *ākarṇānte* (crossed out) and continues with 47a *locane* (up to 48d *analpagadi-*, which is the last word).

43a (116,31) *cātidūram* (*cāni* Aa, *vāti* Ab, Ba): *ca* apparently corresponds to *ca* in *cā 'ham* in c. Note the curious imperfect in *doho 'bhavat* in c (*metri causa*?).

44a (117,2) *lajjā nā 'yāti mugdhāḥ* 'Aren't you ashamed, girls?': *mugdhā* C, but fol. 75Aa has *ḥ* added above *āka*, and Bb has *mugdhākaḥtham*.

44d (117,5) *-orupātrāḥ kim..*: *orupātrāphakim* Ba, *-orupātrakim* Aa. For *-ph(a)* see Introduction § 13.

44.1 (117,6) *na mantavyam iti*: for *iti* see ad II.65.3. Caland's suggestion to read *na gantavyam* deserves attention, but *man-* 'für gut finden, billigen' suits the context.

44.5-6 (117,10-11) *iti nirgataḥ* | K ṛ ṣ ṇ a ḥ |: L reads *iti nirgataḥ kṛṣṇaḥ*. However, repetition of Kṛṣṇa as indication of the speaker is possibly correct, because he is now in a different location.

44.8 (117,13) *(gavāṁ kaṇḍūyanādinā) prastobhaya*: the causative is used in the BhāgPur. in the senses 'to greet with shouts' (X.66.2) and 'to scoff, deride, insult' (X.22.22). Here apparently 'to stimulate'. Cf. Ṛgveda IV.3.12 and see Vocabulary.

44.9 (117,14) After *sapady āgata eva* 'I will be back in a moment' fols 75Aa and Ba have || ($2\frac{1}{2}$ cm) ||, which is sometimes used between prose and a verse. See ad VI.14.1. For the nominative *āryaḥ* (for *balaḥ*) in a stage direction cf. IV.63.6. With *kim anyatra* begins fol. 75Ab, whereas Bb begins with the next line.

44.11 (117,16) *kiṁ svagodohaṁ hitvā* | *kim anyatra gacchasi*: see Introduction § 18, B3. Or must the second *kim* be deleted?

45b (117,19) *pratyālambho* 'resistance' (Caland, p. 152).

45.5 (117,26) *tathā hi*: one of the sudden transitions, here from Kṛṣṇa, apparently to the *sūcaka* as speaker. See Introduction § 22b.

46.1 (117,31) *dīpapātram*, although not attested elsewhere, must be correct, cf. 48.1 *dīpaṁ nirvāpya*. *dohapātram* (C) is Caland's conjecture, but the author uses *dohanapātram*, *godohapātram* or *dohanaghaṭī* instead of it.

47abc (117,33-35) *ākarṇānte locane mādhavasya dṛṣṭvā 'viṣṭā 'naṅgabāṇoru-viddhā goṣṭhadvāre* 'when seeing Mādhava's eyes which reached towards his ears, she was, standing at the door-post of the cow-shed, pierced by Kāma's arrows': for the situation cf. e.g. IV.49.1 *dvārāvalambinī* (with reference to a *gopī*), V.2ab *goṣṭhadvāri ... sā 'paśyad ārād dHarim*. The reading *goṣṭha-dvāro* in L cannot be correct. For *āviṣṭā* 'being on or in', cf. BhāgPur. X.41. 22 *jālamukharandhrakuṭṭimeṣv āviṣṭa-*. – *-uruviddhā*: *uru-* 'very much' befor participles, cf. I.12d. With *-naṅgabāṇa* ends fol. 74Ab. From *-ruviddhā* onwards only fol. 75Bb.

47cd (117,35-36) *cūtarūḍhe 'va revā vātāpāye* 'as an indigo plant growing on a mango tree when a strong wind threatens (to tear it loose)'. A similar simile in III.46cd *mākandaskandhadeśād atipavanavaśād āpatantī latāvad* 'like a creeper which, swept by a strong wind, falls from the stem of a mango tree' and IV.95a *ādhūtā ... latā ... vātyāgatair, ātmānaṁ virahayya pādapabhujāt* 'when a creeper, shaken by gales, loosens itself from the branch of a tree'. *re* L for *revā*, due to haplography (*revāvā*); *cūta-* is a conjecture for *cutra* L (cf. above *mākandaskandha*), but *tr* is hard to explain.

49a (118,7) *siñcaya*, see ad IV.36a.

49b (118,8) *madhurādharadhārādhara* 'you, whose lips are streams of (lit. containing) liquorice'. Caland was probably right in taking *dhārāmṛtanirbharair* as a separate word: *dhārāmṛta* as *karmadhāraya* refers to *dhārā* in the preceding word. As for *-nirbharair*, although the context requires a substantive, it must be the adj. (cf. Kathās. 4.89 *niśākarakalā-mauliprasādā 'mṛtanirbharair*) and a word such as *jalair* must be supplemented.

50d (118,15) *cakorīkṛta*: also III.66d (102,39). New formation created by the author? See ad 58.

51b (118,18) *ghaṭaghnī*: read *ghaṭodhnī* (L) 'whose udder is (like) a jar'. For *-ūdhnī* see *PW* and Debrunner, *Altind. Grammatik* II/2, p. 389.

51c (118,19) *cauryasvabhāhare* (L): read *cauryasvabhāvaṁ hare* (| *vaktraṁ*).

51.1 (118,21) *nijānandam anubhavan*: cf. VI.14a *svānandatuṣṭasya* and I.124.3, III.97a.

52c (118,25) *saṁvīkṣamāṇāḥ* ... *udgrīvikābhiḥ*. Cf. 41d (116,13) *udgrīvam udvīkṣya ca*.

52d (118,26) *snūhan*, m. 'the mucus of the nose' (*nāsikākledaḥ*, Dhūrtasvāmin ad ĀpŚS. 10.14.1). Hapax of the Yajurveda. See Introduction § 19.

52.1 (118,27) *karakamalais*: for the plural see Introduction § 18, C5.

52.2 (118,28) *madhye saṁsthite*: characteristic position, cf. I.132.2, 142a, VI, 46a.

53a (118,29) *aṅgabhaṅga*: = *aṅgavikṣepaṇam*, comm. on Harṣacar., p. 109,11 (Trivandrum 1958); 'twisting of the body' (*EDS* 562a).

53c (118,31) *phalita* 'reflected'. Cf. BhāgPur. V.9.20 (*PW*).

53d (118,32) *-urugobhiḥ kṛtavalayagalaḥ* = ? For *uru-* see ad V.35d.

53.1 (118,33) *vṛddhagoṣṭhīto*: traditional theme, cf. Vidagdhamādhave II.34d *jaradgopagoṣṭhī* and above 17d. See note on 40.2: Nanda has not left the 'scene'.

53.4 (118,36) *ākāryatām*: singular because 54 and 54.2 only refer to Kṛṣṇa.

54.2 (118,6) For *bhavatu* | *ākārayāmi* | see ad I.146.4.

54.4 (119,8) Read *kṣaṇam idam* | 'this is a leisure moment!' *kṣaṇa* ntr is only recorded by lexicographers (except Bhartṛhari 164 Kosambi, see *PW* V, 1344).

55a-d (119,16ff.): *paśuyukyāśañca* (L) in *b* must obviously be read as *paśuyukpāśaṁ ca* (cf. VI.4a *gopāśadāman*); *paśuyuj-*, created after Vedic models, is a hapax but was here required because *paśupāśa* refers to the sacrificial animal (Prabodhacandrodaya III.9). Instead of *dhastān* in *d* read *dhastād*. L seems to read *dhastānm* (as if the copyist first intended to write *dhastān manāk*) but *nm* may also be *m* (crossed out) followed by the correction *du*. The stanza accordingly runs as follows:

*mātar, me śikhipicchabhūṣaṇam idaṁ sthāne 'dhunā sthāpyatāṁ*
*vetraṁ netrapuro nidhehi paśuyukpāśaṁ ca, vaṁśīm imām* |
*paryaṅke viniveśayā 'śu, bahavaḥ spardhanti yasyām, ahaṁ*
*tasmān naiva viyojayāmi vadanād, dhastād, urasto manāk* ||

The last line refers to the *śikhipiccha* (*vadana*), the *vetra* and *pāśa* (*hasta*) and the *vaṁśī* (*uras*). For *vetra* = *daṇḍa* cf. I.34.9, 36.2, 63.2, II.31.5 (ex coni.) and further II.31b *vetram*, I.57b, 142b *vetradaṇḍa*, IV.63.16 *vetraviṣāṇa*. For *āśu* 'bien' see Renou, *Grammaire sanscrite* p. 519. Cf. II.74d *vaṁśīṁ kadā 'pi karato na viyojayāmi*.

55.2 (119,21) *tathā kṛtvā*: the prima manus wrote *tat kṛtvā* (the first word with a *virāma*, which Caland misread as belonging to the next line; hence 55.4 *priyoyāḥ* C for *priyāyāḥ*, the actual reading of L). In the margin the secunda manus wrote *thā* for *(ta)t*. This may be an emendation of the 'purist' (Intro-

duction § 9), but *tat kṛtvā* is very uncommon. Therefore, it has been considered a mere mistake, instead of a *lectio difficilior*.

55.6 (119,25) *nāgakharamukhamudrām udghāṭaya*: cf. III.54.9 *pañjaramukham udghāṭaya* and 55.1. Apparently *nāgakhara* = *pañjara*.

56b (119,31) For *vā hare* L may be read *vai hare*. Cf. I.134d, etc.

56.5 (120,5): beginning of a śārdūlavikrīḍita-line (Caland, note), obviously unintentional.

57d (120,10) *ko vimocayitumām adhīśvaraḥ* L: see the Vocabulary for *adhīśvaraḥ* + inf.: 'Who is able to redeem me?' As the metre shows, the reading *vimocayitu-mām* for *vimocayituṁ mām* is correct. See Introduction § 14, A1.

59abc (120,16ff.) *āgatāsi dayayā yadi bāle*
*kiṁ nu tāvad udarīkaroṣi mām* |
*lolabāhulatayālabhayainaṁ*
*(..................taptam* ||)

*udarīkaroṣi* in *b* is a hapax in Sanskrit, but many formations in *-ī-kṛ-* in Gop. are rare or not attested elsewhere. Cf. IV.99.8 *aṅkurī-kṛta* (*aṅkurīkṛtya* once in Abhinavagupta's comm. on NŚ, see below ad 99.8), *cakorīkṛta* (twice), V.13c *paṭāntarīkṛta*, III.75e *mudrīkṛta*, IV.92.2 *saṁnidhīkṛta*, I.73.8 *hastīkurvanti*. Therefore, since *udarīkaroṣi* does not make any sense, we are entirely free to conjecture another hapax as an emendation for *udarī-kṛ-*.
If *b* expresses a similar meaning as *śiśirīkaroṣi* (see below), *ārdrīkaroṣi* (see ad 87a) or 62d *kurute tāpaparikṣayam*, one may conjecture *kiṁ na tāvad udakīkaroṣi mām* 'Why don't you yet turn me into water?' Quite apart from our aesthetical appreciation, it is true, it might be objected that this would eliminate a possible parallelism with 58a *kiṁ nu*, but this is no decisive counter-argument.
This would also be of importance for *c*. If the line had its own verb (as Caland apparently assumed), one might compare III.134d *baddhvā saṁprati lolabāhulatayā saṁdhārayiṣyāmy aham* 'keeping you bound with the creeper of my lustful arms, I will detain you'. However, in class. Skt *ālabhate* does not mean 'to take hold of' but 'to obtain'. Besides, one would have to assume a non-causative *aya*-present **ālabhayati* (by the side of the caus. *ālambhayati*), which would be of the type of *siñcayati* (beside caus. *secayati*, see ad IV. 36a). In this way one might account for **ālabhaya*, which is Caland's emendation. L however reads *lolabāhulatayā 'lasayainam*, with an avagraha added secunda manu above the line (cf. ad 69.7). This must be syntactically dependent upon *b*. Cf. V.27a *sakhi, tava bāhulatābhiḥ śiśirīkṛtam āturaṁ gātram*, I.31b *locanāni śiśirīkarotu vaḥ* and IV.49a *siñcaya ... gātram*. In that case, however, the last word *enam* in *alasayā+enam* cannot be construed with *mām*. Since there is often no distinction between *na* and *ta*, it should be read *etam*. Read:

*āgatā 'si dayayā yadi bāle*
*kiṁ na tāvad udakīkaroṣi mām* |
*lolabāhulatayā 'lasayai 'taṁ*

'If you have come here out of compassion, O young maiden, why don't you yet turn me into water with the lazy creeper of your lustful arms ...' *lolabāhulatā* is one of the well-known clichés, cf. e.g. Śāradātilaka 65 *lolabāhulatikā*.

59.1 (120,20): note the lapse of time indicated by *rātriśeṣe*.

60c (120,25) *kare kṛtam*: not *karekṛtam* (C). Cf. VI.12ab *kare kṛtvā*.

60d (120,26) *varamallīvalayam*: Caland (note) wondered whether here and in 61d *varavaivāhikakautukodayāt vara* should be taken as a separate word (vocative). There is no doubt a parallelism but the two words are compounds, like III.43.3 *phullamallikāvalaye*, V.2a *vinidramallimalaye*.

61c (120,29) *sakhibhiḥ*: for *sakhībhiḥ* (see 98.2 *pañca sumaṅgalyo*), just as at II.46c and IV.82c and, in a compound, II.77a *sakhituṣṭā*, V.14d *sakhikeligīta-* (but see Wackernagel, *Altind. Gramm.* II/1, p. 134). The prose text has as a rule the grammatically correct form, but cf. also II.46c *sakhibhir* : 47b *sakhījanair* : 48c *sakhībhir*.

62c (120,34) *hṛdaye viniveśya*: cf. the commentary on Bhāminī Vilāsa 2.25 *hṛdaye kṛtaśaivalānuṣaṅgā*, which explains *hṛdaye*: *vakṣasi* and *virahiṇyavasthāvarṇanam*. Cf. I.141a, IV.85b *vakṣasā* and V.13b *hṛdayam*.

62.2 (120,37) *yathā bhavatāṁ rocate*: for the pluralis maiestatis cf. I.127.2 *bhavatāṁ rocate ced*, VI.12.4 *svāmin | kim aviditaṁ bhavatām | tava* ...

62.7 (121,5) *-varaveśā* L, as against VI.15.5 *-varaveṣa*, 4.3 *uktaveṣo*, etc.

63d (121,17) *nidāmudrā-* C: read *nidrāmudrā-* (L), cf., e.g., Mālatīmādh. II. 129 *kṣipan nidrāmudrām*, Vikramāṅkad. 18.102 *nidrāmudrāpraṇayiṣu*, and further I.124.4 *mudritanayanas*, Brahmavaiv. Pur. IV.127.8 *nidrāmudritalocanā*, Bṛhatkathāmañjarī III.60 *nidrāmudrita-lolalocana*, Daśak. (Pūrvap.) 10,2 Agashe *nidrāmudritāṁ māṁ vibodhya*.

63.8 (121,5) *bhogasaṁbhāraṁ kimapi*: note the not uncommon use of *kiṁcit* and *kim api* with masculine nouns. In most passages of the Mahābhārata and Rāmāyaṇa where *kaṁcit kālam* occurs, a variant *kiṁcit kālam* 'a certain measure of time' is recorded as a variant reading. Sometimes it has been adopted in the text (Mbhb. 1, App. 79.158 and 3.185.20). Cf. also Rām. 4.50.13 *kālaṁ kiṁcit* (v.l.). 2.16.401*.2 *kiṁcit ākāram ānane*, 5.50.10 *kiṁcit paśyāmy ahaṁ guṇam* (v.l.), Kād. p. 210,2 from the bottom *kiṁcid adhvānam* 'a certain stretch of the road' and Paiśācī (Hemac. 4.310) *kiṁ pi kiṁ pi hitapake atthaṁ ciṁtayamāṇī*. Different is, apparently, Mṛcch. I.8.3 *pṛcchāmy asti kiṁcit prātarāśo na ve 'ti* 'whether or not there is something (to eat) as breakfast', cf. 8.6 *tā jāva gehaṁ gadua jāṇāmi atthi kiṁpi kuḍumbiṇīe uvavādidaṁ ṇa vetti* (but Cārudatta I.0.19 has *kiṁ atthi amhāṇaṁ gehe ko vi pādarāso*).

63.16 (121,33) *niścakrāma | tirohitā yaśodādayaḥ*: for *tirohitāḥ* see Introduction § 22, f. – As for *vetraviṣāṇa* cf. BhāgPur. X.12.2.

64c (122,5) *vātair vījayatī 'va*: well-known cliché, see note on III.45.3.

65 (122,9ff.): After the description in st. 63 of the fivefold welcome offered by the Yamunā, st. 65 describes in *a-c* the river itself: its reed-stalks are like its limbs (*a*), the bees like its fidgety pupils (*b*), the sprouts its lips (cliché, cf. II.120b, Gītagov. 11,28, etc.). For the instrumentals in *abc* see Speijer, *Sanskrit Syntax*, p. 50 (para. 67). The 'multitude of golden lotuses' in *d* probably refers to the bathing *gopīs*, since the stanza is supposed to illustrate 64.1-2 (*tathā hi*).

65b (122,10) *-cārubhraṅgaiḥ* L for *-bhṛṅgaiḥ*: cf. II.49c, IV.63c, VI.26c.

65d (122,12) For *saurī sarit* cf. II.88b *surasarit*, III.41c *surataṭinī*, IV.95c *suranadī*.

66b (122,18) *vyomāṅganam*: instead of *-aṅgaṇam* (e.g. Vikramāṅkad. 16.24 *vyomāṅgaṇam*) Gop. has as a rule *-aṅganam*, e.g. VI.15a *vyomāṅganam*, I.

119c *nijāṅgane*, III.121b *latāṅgane* (but V.32.4 *svāṅgaṇa-* and, of course, II.5a *prāṅgaṇe*). Cf. Tamil *aṅkaṇam*, etc.

66c (122,19) *yāmunīyasalilaṁ*: cf. ad VI.3b *yāmunīye 'mbusaṁghe*. Caland's reading *yamunīya-* is due to an error.

67d (122,26) *bhavad-amanda-vinodaḥ*: in stead of *bhavatī* (Wackernagel, *Altind. Gramm.* II/1, p. 49). Cf. also V.18d *bhavat-sauśīlya*, etc.

68b (122,29) *nūnaṁ kāmalatāṅkurāṇi janayed anyasya taccetasām*: for *aṅkura* as a neuter word see *EDS* I, 517b. Construe: *kasyā 'nyasyā 'syasya sudhābhivṛṣṭir janayet kāmalatāṅkurāṇi taccetasām*.

68.1 (122,32) *anyā*: a few indications in the Gopāla may be taken to show that *anyā* is incidentally used in the sense of *anyatamā*, *ekā* 'one of a number, some one'. Cf. note ad II.111.3 *anyai 'kā ... aparā*. Here, however, the *gopyaḥ* are supposed to have been speaking from 65.3 to 68, including the recitation of three stanzas, which they can hardly have performed collectively. At 68.1 *anyā* begins to speak but after four words *sarvāḥ* (68.4) again take over. Elsewhere *anyā* interchanges with *aparā*, cf., e.g., III.10.1ff. Here, therefore, the word *anyā* seems rather to prove that both the words of the *gopīs* and those of *anyā* were in fact spoken by a single voice, viz. the *sūcaka*'s. Cf. I.74.4-11 *jayantaḥ .......anye gopāḥ*.

68.3 (122,34) *ninīya*: rare in the sense of *apanīya*. Cf. 68.6 *nītvā*, 91.3 *apanīta*.

68.7 (123,4) *tāvad uditum* L (not *vaditum* C): see Introduction § 7.

69.4 (123,13) *āptopadeśena āryārādhanāya* L (with asandhi): read *āptāpadeśena*.

69.7 (123,16) *prāviśatā 'to*: a paraphrase of BhāgPur. X.22.19 (Caland), cf. 20 *tatpūrtikāmāḥ*.

69.8 (123,17) *māṁ namo 'kuruta* L: read *māṁ namaskuruta*; cf. I.36.2, 66.1. Misreading of *s* as *ā'* ? Cf. VI.39b.

70d (123,26) *śvāsāyāma (niruddhacittagatayo)* L: read *śvāsāyāsa-*, a well-known cliché. Cf., e.g., Dhūrtaviṭasaṁvāda 31d.

71.2 (123,33) *paraṁparāsaṁbandhena* recorded from Bhaṭṭoji Dīkṣita (17th cent.) ad Pāṇini 8.1.24, and *smṛtisaṁtāna* from Śaṅkara (*PW*).

71.3 (123,34) *nānyāni sādhanāni māṁ sādhayanti, iti* (L) *śāstrasiddhāntaḥ*: which text is here cited?

72-73: Bhagavadgītā XI.53-54 with alterations in 72d and 73bd.

73d (124,6) For *dṛṣṭum* L see ad 42c. Cf. 94.3 *pṛṣṭavyā* and 98a *sṛjam* (for *srajam*).

74a (124,1) *sarvāvadhis*: ex coni. for *sarvāvadhes* L. Cf. Introduction § 7.

74b (124,8) *śaktyādibhir nigama-* L: *bhi* corrected with yellow pigment (for *mi*).

74d (124,10) *dehi dāsyam*: cf. VI.44d.

74.5 (124,15) *manorathasiddhiṅgariṣyāmi* L: for *manorathasiddhiṁ kariṣyāmi*. For the South Indian pronunciation of *-ṅk-* cf. IV.95d *taraṅka-* V.37.3 *(a)ṅge* and see Introduction § 14, B2.

74.7-8 (124,17-18) *kuṭilanirīkṣaṇa*: cf. 80d *kuṭila-kaṭākṣa-vīkṣitena*.

74.8 (124,18) *vilolālakāvali(sundaravadana)*: for Caland's emendation (*vilaulakā-* L) cf. I.66c *ālolālakālī*, II.1b *vyālolālakajāla(ramyavadanaḥ)*.

75b (124,21) *kṛṣṇāpuline*: this passage and II.70a have enabled Caland (p. 151) to identify Kṛṣṇā (see *pw*) as a name of the Yamunā. Cf. Kālindī, name of the Yamunā and of Kṛṣṇa's wife.

75d (124,23) *niśāssanāthāgamayāṁbabhūvima* L: in view of the parallelism between 75, 76 and 77 (note 75a, 76d, 77d *kadā*) Caland's conjecture *niśāsu* is attractive because 75d, 76b *niśāsu* would then correspond to 77b *niśi*. However, the consequence would be that we should have to analyse the end of the line as *nātha*, *āgamayāṁ babhūvima*, which is impossible. Read with L: *niśāḥ sanāthā gamayāṁbabhūvima*.

77 (124,30ff.) -*keliśālin*: also I.142d. For *tribhaṅgin* see the Vocabulary.

78a (124,35) L reads *jātā 'balā* (with avagraha); *bhā* in *mayebhā* is doubtful, but note *bha* for *ma* in V.43.1 *śyābhā*, 44c *prebhā-*, etc. This is a quotation of Bhāgpur. X.22.27a. Initial *ja-* for *ya-* reflects a modern North Indian pronunciation of Sanskrit. Cf. VI.4.6 *javasaṁ* as against IV.31.3, 41b *yavasair*. Confusion of *ja-* and *ya-* is apparent in the copyist's writing V.26b *yānīyām* for *jānīyām*, V.43d *yyantur* for *jantur*, and (more than once) *sphūryati* for *sphūrjati*. Characteristic is IV.91d *candra-jjyotsnā* as against V.16d *yotsnā*. For traces of a similar confusion in the BhāgPur. see F.J. Meier, *ZII* 8, p. 52f. Cf. also IV.85.15 *yathopayoṣam* for *yathopajoṣam*. See Introduction § 14, C2.

78.1 (124,37) *āgāminyāṁ śaradi*: cf. VI.4.15.

79.1 (125,10) *padāntare gatvā* (*padānte* L): see ad 31.6.

80a (125,12) *priyayā 'bja* L: the reading (with avagraha and *b*, not *v*) is quite clear and fits the context: *priyayā 'bjaramyaparṇapātre dattaṁ me dadhi ... saroruhākṣyā* (where *-parṇapātra* = *parṇapuṭaka*, see I.128d). Combination of Praharṣiṇī with another metre, but which? See V.39c, 40bd and Introduction § 6.

81c (125,20) *padapadavīṁ nirīkṣya* (- -) L: *nirīkṣya* (*tasyāḥ*) might be suggested, but L had *yantritaṁsa* which has later been covered with yellow pigment. Still, although it may have been a mistake owing to (*niści*)*taṁsa* (*jīvam*) in b, it is suggestive of the well-known kind of extended *puṣpitāgrā* line. See Introduction § 6. In that case *tatra tasyāḥ* would be a possible guess, since *nt* may stand for *t*, and *yatra* is more than once written for *tatra*.

82a (125,24) *haimāmbu-* L: *ai* for *e*, as often (e.g. V.10c *mairor* L). Cf. *pw* s.v. *hemāmbu* 'flüssiges Gold'. As an adj. *haimī* occurs in II.118a *haimī tanuḥ kā 'pi*, IV.47d *haimī latā* (as against II.120d *hemalatā*, cf. I.126b *vallī 'va hemnaḥ*), V.10c.

82b (125,25) *keśavimuktapuṣpapaṭalī-vidyotitālisvanaḥ*: is *vidyotita* 'illuminated, made brilliant' correct? One expects 'The humming sound of bees disturbed by the flowers fallen from her hair,' but other contexts are conceivable. Hardly for *vikṣobhita*. As for *vidyotila* L see 100b.

82c (125,26) *rādhāyāḥ sakhibhiḥ*: for *sakhībhiḥ*. See ad 61c. – *samāgamavidhiṁ*: *-nidhiṁ* L. Cf. e.g. 97d *samāgama-viyogavidhau*.

82d (125,27) *bāhuḥ sphūryati dakṣiṇo hi* for *sphurati*, apparently for prosodical reasons. It also occurs in V.14a *atyuttuṅganagendraśekharagataṁ sphūryatpatākāñcalaṁ* (as against I.102c *sphūrjjatsaudhāgraśālā-* (L) and in prose IV. 83.2 *taḍid iva latāsadmani parisphurati śrīvṛṣabhānujā*). Whereas *sphūryati* is unknown in Sanskrit, *sphūrjati* can be used in the sense of *sphurati* 'to be dis-

played, appear', e.g. Prabodhacandrodaya II.32b *sphūrjantaḥ krodhavahner dadhati viratiṁ tāvad aṅge sphuliṅgāḥ* (comm.: *sphurantaḥ*). Since L has more than once *y* for *j* (see ad IV.78a) *sphūryati* obviously stands for *sphūrjati*. For the ellipsis in *bāhuḥ sphūrjati dakṣiṇo 'pi, nayanaṁ praspandate* (viz. *dakṣiṇaṁ*) cf. Introduction § 18, B2.

83a (125,30) *cāmīkarāñcitapaṭa-* L: for *añcita* = *aṅkita* (cf.Varadāmbikāpariṇaya-campū 22.7 *cāmīkarāṅkitam ivā 'mbaram*) see *Vāk* 2, p. 72.

83b (125,31) *tāṭaṅkaratnakiraṇāvali-*: for *tāṭaṅka* see note on I.146c and cf. Vāsavad. 121,4 Hall *ratnatāṭaṅka-*.

83.1 (125,34) kṛṣṇaḥ: the stage direction is a repetition of 79.1 but the descriptive part from 82.1 to 83d must have been spoken by the *sūcaka* (as is indicated by *kṛṣṇo ... dadarśa*). Note that Kṛṣṇa here paraphrases in prose the description of stanza 83. Inversely at II.114d, see Introduction § 22 f and b.

84c (126,4) *mūrtir udvartinī*: *ru* in the margin for *dū*, which was due to a misreading of Nandināgarī *ru*: 'I cannot find it yet and (on the other hand) Hari may also turn up any moment as he revisits this place'.

85a-d (126,7-10): for *prāgbhavaṁ* must probably be read *prāgbhavaṁ me*; *mugdhamūrtiḥ* need not be corrected to *mugdhamūrteḥ*. Double *kva* seems here to be a mere repetition (illustrating Rādhā's restless seeking): 'Where is that (ring) of charming form which, having been worn on the chest of that young man, will tell (me) of (his?) former existence? Where is that ring on which he has pressed his stamp? It will mark my closed mind with its stamp.' For *dhṛtā vakṣasā* referring to the seal-ring cf. 93.31 *vakṣasi nihitayā*, 96.1 *bhagavadvakṣaḥsthalāśleṣiṇīṁ mudrām*.

85.2 (126,12) *jānāmy aham | śrīkṛṣṇahastagatā prāyaśas te karamudrā* 'I think your seal-ring will probably be on Kṛṣṇa's hand'. Without *iti*, as in I.123.2 *jānāmy aham | avagataṁ kṛṣṇatattvam*.

85.6 (126,16) L has *garhāya pratinirarttāyāḥ* with twice *ar* for *ṛ*. Read *pratinivṛttāyāḥ* (with *r* for *v*, cf. IV.96b, VI.13.5) and see ad 46d and 63.16. For *itaḥ prāk* cf. 87c *prāk ... itaḥ*.

85.8 (126,18) *sa eve 'to nītvā gato bhavet* 'he will have taken it with him from here': *nītvā* for *gṛhītvā* or *ādāya* is common in Gop., cf. I.57.6, etc. (IV. 87.5 *mudrikāṁ gṛhītvā* means 'once you have the seal-ring'). See Hariv. 71. 23 *kasye 'dam anulepanam | nayasi* and cf. Beng. *neoyā* 'to take, carry, receive', etc.

85.10 (126,20) *ihaivāsmān saṁprāptān saṁbhāvyāgamiṣyati* L: *saṁprāptān* (for *saṁprāptāḥ*) due to *asmān*.

85.11 (126,21) *mudritakaraḥ* L: if correct, *mudrita* = 'wearing a ring', cf. Debrunner, *Altind. Gramm.* II/2, p. 322ff. and Gop. I.145d *madhubharita* (from *madhubhara*). Less plausible is the emendation *mudrikākaraḥ* 'having a ring on his finger' (cf. 87.5 *mudrikā*), with confusion of Grantha *ta* and *ka*.

85.15 (126,25) *yathopayoṣam* L: see ad 78a.

86c (126,32) *apīcya* in the sense of *atisundara* (comm.) is characteristic of the BhāgPur. (see *PW* 5, col. 1012 and Renou, *JAs*. 1939, p. 367f.) Note Vedic *pur* in *sadma puro* = *puram*, cf. II.23a *dūre purato* (and IV.59.3 *bhānoḥ sadmani*). Also at BhāgPur. VI.6.12 *vividhāḥ puraḥ*.

86.11 (127,11) *avatasthe* L, like I.43d, V.34.4; but IV.15d *avatasthuḥ*. Caland read *avatasthau* for *avatasthe*.

87b (127,16) *ānarcya nandātmajam* 'having honoured Nanda's son': instead of the Vedic perfects *ānṛcúḥ* (which Pāṇ. 6.1.36 mentions as an irregular Vedic form) and *sám ānṛce* the classical language has (on the analogy of the sing. *ānarca*, e.g. Rām. 2.22.12, Raghuv. 2.21, 4.84) introduced the new forms *ānarcuḥ* (Mhbh. 3.27.25, 45.1, BhāgPur. X.22.1) and *samānarcuḥ* (Rām. 2. 3.32, BhāgPur. X.22.5). Cf. Bhaṭṭik. 14.63 pass. *ānarce tena*, 2.20 *prānarcuḥ*. But *ānarcya* for epic *arcya* (see also Bhāṣāvṛtti on Pāṇ. 7.1.38), based on a new 'root' *ānarc-*, seems to be an innovation introduced by Rāmakṛṣṇa. Caland suggested reading *abhyarcya*.

87c (127,17) *prāk ... ito*: see ad 85,6.

87d (127,18) *saṁyojayāmo*: plural, just as in 86.2 *vayaṁ tv ... icchāmaḥ* (to which Rādhā reacts with *kathaṁ tave 'cchā*). Lalitā pretends to speak on behalf of the friends.

87.2 (127,20) *mukhe saṁlāpitā*: *saṁlāpitā* 'spoken to, addressed' (Hitop. I.57 Peterson *saṁlāpitānāṁ madhurair vacobhiḥ*) is probably correct. For *mukhe* may be conjectured *sukhaṁ* (see 88.2, V.33d); *-e* for *-aṁ*, cf. ad VI.14b.

87.3 (127,21) *'bhivarṣet*: secunda manu for *'bhivarṣayet*, which is the authentic reading. Cf. I.34.1 *abhivarṣya*, IV.98.3 *samabhivarṣya* and see Introduction § 9 and § 17B.

87.5 (127,23) *gaccha vā tiṣṭha vā*: cf. Mhbh. 1.139.32.

88a (127,25) *premārdrīkṛtalocanaḥ*: for *premārdra* cf., e.g., Bhartṛhari 124 Kosambi; *ārdrīkṛta* is rare, cf. I.112b *svedārdrīkṛta*, Kādambarī 173,8 Pet. *ārdrīkṛtahṛdayaḥ*, 321.2 *mamā 'rdrīkṛtaṁ hṛdayam*. – *(sarasijaṁ) prollāsayan (pāṇinā)* C: L reads *prollālayan*, which must be a compound of *lālayati* 'to caress'. Cf. I.104.10 *hastena nītvā cañcupuṭīṁ dhṛtvo 'palālayati*, III.55a *lālitā murabhidā yadi nūnam*, BhāgPur. V.4.4 *sānurāgam upalālayan*. A different root underlies I.97a *kuñjam ullālayānaḥ*.

88bc (127,26f.) *kāñcī-ravāli-*: cf. I.58b *jhillī-ravāli-*. What is *madhulatām* ('eine Art Süssholz' pw)?

88.2 (127,30) *dayita*: cf. 93.12 *priya*, V.5a *kānta*. *da* is not clear, but not *tṛ-* (Caland).

89a (127,31) *vidhṛto*, viz. *svodareṇa* (cf. Pañcat. IV śl. 57/90). – *bhargeva* C: read *-ca* for *-va*, since the construction is *svasty āste* (= I.129b *dhanyā*) *jananī ....*, *tātaśca yena tvaṁ +bharge saṁlālito 'si vasubhiḥ* 'Blessed is your mother ..., and also your father who has fondled you on ..... with presents'. As *saṁlālito* (BhāgPur.!) shows, this refers to a child under five years: cf. Kāmasūtra 266,18 *aṅkagatasya bālasya lālanam* and Cāṇakya's adagium *lālayet pañca varṣāṇi daśa varṣāṇi tāḍayet* (see Lüders, *Philologica Indica*, p. 556). With reference to a father mention is made of his 'knee' or 'thigh', e.g. Mhbh. 1.92.9, Bhāratamañjarī I.403, where the right knee or thigh is said to be for the children and *snuṣā*. Also the lap, however, is often mentioned, e.g. Vikram. V.10b *utsaṅgavardhitānām* 'who have been brought up (by their fathers) on their laps', Uttarar. IV.21.9 *utsaṅge gṛhītvā* 'taking (his son) on his lap', Mhbh. 3.132.16 *pitur aṅke niṣaṇṇam* 'sitting on his father's lap'. *bhaṅga* can refer to a bent neck (Śak. I.7a *grīvābhaṅgābhirāmam*) or knee, cf. Gop. I. 57b *jānubhaṅga*. It seems that we must here read *bhaṅge* 'on the lap (formed by bent knees)'.

89.4 (128,2) *bhavatīnām*: see Introduction § 18, C5.

90.2 (128,10) *premarajjuvikarṣitā* and I.32c *premarajjuvidhṛtāṅghrir*: variations of the cliché III.108b *matpremākṛṣṭacetas*, IV.45.4 *matpremākṛṣṭahṛdaya*, III. 126b *premaruddha*, III.72b *premabaddha*, V.32.5 *premanibaddhahṛdaya*. For *vikarṣita* see ad VI.10d.

91d (128,18) *rāhusaṅgād*: this is (against Caland's note) the reading of L. For the ductus of *gā* see fol. 87a line 5 *-saṅgā*.

91.2 (128,20) *tayā riktaṁ pāṇikamalam*: here *rikta* + instr., as is the rule for words which mean 'destitute of', cf. *hīna*, *rahita*, *varjita*.

91.4 (128,22) *mudrayati (dhanadasyā 'pi lakṣmīm)*: 'equals'.

91.5 (128,24) *śrīkṛṣṇaṁ saṁkocayituṁ lalitā priyāvākyam avatārayati* 'Lalitā repeats the words of her friend so as to intimidate Kṛṣṇa'. L reads *śrīkṛṣṇaṁ* with a daṇḍa and *priyā* (new line) *kyam*. See ad I.105.5 *yaśodāvākyam avatārayati*. As for *saṁkocayitum* (*saṁkovayitum*? L), cf. I.81b *saṁkocayati nijāṁśūn*, I.78a *kairaviṇī saṁkucantī*, V.35.7 *atisaṁkucati gātrapuṭake praviṣṭā*, IV.23c *vadanaṁ saṁkucya*, I.138a *saṁkucitā pāṇinā spṛṣṭā*, Kādambarī, p. 333,4 Peterson *saṁkucitaḥ* (*saṁkocaṁ prāptaḥ* comm.).

92.2 (128,31) *svabhāvo dustyajaḥ prāṇinām*: these words are a well-known proverb, cf. I.40.1 *svabhāvas tu dustyajaḥ*, Yaśastil. I.429.1 *deva, svabhāvajā hi dustyajā khalu prakṛtiḥ*, I.429.5-6 *yaḥ svabhāvo bhaved yasya sa tena khalu dustyajaḥ, na hi śikṣāśatenā 'pi kapir muñcati cāpalam*, Cāṇakya (= Indische Sprüche) *svabhāvo yādṛśo yasya na jahāti kadā cana*, Rām. 6.27.11 = Kusumāñjali 7.21 *svabhāvo duratikramaḥ*.

93a (128,33) *bālye*: cf. I.39a. – *cauryāya ... dṛṣṭaḥ*: ellipsis, cf. II.27b *cauryāya prasabhaṁ yāti ... dadhnām*, II.44c *cauryāya naḥ saṁgataḥ* and I.39a *cauryeṇa*. – *api vā* C: L has *va* or *ca* (cf., e.g., fol. 86b line 2). Read *api ca* (see Caland, note).

93c (128,35) *gomāyukas*: hapax, for *gomāyu*.

93d (128,36) *ādiśat*: Caland conjectured *-bhītiṁ parām āviśat* but this would have required a further emendation to *-bhītis tam āviśat*. Construe: *tarvos tanūbhītim ādiśat* 'he inspired terror into the trees'. Cf. ad II.40.2 (*ā-diś-* 'to assign', here more or less 'to give').

93.4 (129,4) *modvignā bhava* C: L has *modhunnā*, corrected (sec. m.?) to *modvinnā*. Cf. III.48a *no 'dvegaṁ vraja*.

93.6 (129,6) *mahānarthaḥ*: L reads *mahā'narthaḥ* (with an avagraha) to prevent misreading it as *mahān arthaḥ*. This may sometimes be the reason why two separate words are used, e.g. in Pañcat, p. 160,7 Benares ed. 1930 (p. 226,12 Kosegarten) *tan me mahān anarthaḥ syāt*, Prabodh. V.10.19 *asti tarhi mahān anarthaśeṣaḥ*. But cf. Mudr. III.23.9 *mahānarthotsargaḥ*.

93.19 (129,19) *cārāḥ pracaranti*: L has *carāṣ pracaranti* (with *rā* seemingly a correction), which is clearly a mistake, cf. 93.20 *cāraśataiḥ*.

93.26 (129,26) *mayeti* L: for *mame 'ti*, cf. V.45.3-4 *mayoktyā* L for *mamo 'ktyā*. The words *mame 'ti* refer to 93.19 *tava vivāhavārttā pravartate: vivāhas tu mame 'ti, kāryo bhānor eva* 'As for your concern about your marriage, let Bhānu take care of it.'

93.29 (129,29) *sārikāvākye prerito* (L): read *sārikāvākyaprerito*, rather than *sārikāvākyena prerito*. Cf. 85.7 *nirmuktasārikāvacanaprerito*.

93.30 (129,30) *khinnāṁ*: *khinno* L. See ad VI.14ab.

93.34 (130,1): from *atho yathopadiśati* up to 94.7 *śrīrādhā* both on fol. 85ab and on 86a. The copyist wrote twice *mātrivacanān* (94.2).

94a (130,2) *sarito gatir asti kā 'pi vā 'nyā jaladher (...) bhavato nā 'sti gatiḥ priya priyāyāḥ*: *vānyā* L is correct (despite Caland's emendation *vātyāj*), the meaning being 'Is there any other refuge for the river but the ocean? ... And for you, my friend, there is none (other) than your beloved'.

94.4 (130,9) *śrīrādhāntikam*: see Introduction § 18, A4.

94.6 (130,11) *tvadvirahādhimūlikāṁ mudrikām*: *-mūlikāṁ* here for the sake of assonance with *mudrikām*, but less appropriate than at III.24c *gīyatām ādhimūlam*, V.1cd *nā 'dhimūlaṁ gurubhyo brūte* 'she does not tell her parents (etc.) the cause of her dejectedness'. Here apparently: 'the seal-ring which is the cause of your sadness (because you miss it).'

95ab (130,13f.) *ādhūtā 'pi ... nanu latā ... kiṁ vartate dūrataḥ*: is *nanu* 'nonne' by the side of *kiṁ* correct? – *vātyāgataiḥ*, see ad I.121b. A substantive *āgata* is not attested. Read *-āgamair*?

95c (130,15) *himānīcayais*: *himānī* = 'mass of snow'.

95d (130,16) *vārāṁ nidhim*: plural of *vāri* is Vedic (VSM 22.25 *vārbhyáḥ*) but the nom. plur. *vāraḥ* (BhāgPur., by the side of *vārbhiḥ*) is artificial. See Wackernagel-Debrunner, *Altind. Gramm.* III, p. 245. The gen. plur. *vārām* is only recorded from class. Skt, cf. Prabodh. VIII.8d *saṁsāravārāṁ nidheḥ*, possibly imitated in Gop. See Introduction § 20 and note V.37d *vārdhi*. – *taraṅka-* L for *taraṅga-* (Introduction § 14, B2).

96ab (130,19f.) *candraka-kṣodasmerasudhātatim*: cf. I.31a *smerasaṁtati* and see ad V.15c. L has *-choda-*, just as in VI.7a *karpūrachodadhūlilavam* (for *karpūrakṣoda-*) with *(c)ch* for *kṣ*, cf. IV.36.5 *pracchālya*, VI.7b *acchālita*, V.44.1 *pracchobhitā*, IV.38.1 *pracchepam*, V.35.5 *ākāṁcchati*). Elsewhere L has *kṣ*, e.g. II.119a *manojñasmerasitākṣodanikṣepāt*. The compound *candrakakṣoda* 'moon-dust' refers to Kṛṣṇa's face, cf. III.11a *-mukhavidhusmerasaṁdohadhārāsaṁpāta*. – As for L's reading *bhrūrallim* see note on 85.6 and Introduction § 7.

96d (130,22) *locanakhañjarīṭayugalam*: see above ad 31b.

96.1 (130,23) *mudrām ādāya paṭāntare samāśliṣati* 'presses it against her breast behind her veil'. The girls wear veils with which they can conceal their faces (*ā-vṛ-*, IV.87.1 *lajjayā paṭena vadanam āvṛtya*, cf. V.34.4 and II.22a). Hence V.34.6 *mukhapaṭam apasārya*, see note on that passage and on V.13.8. For the veil (*mukhapaṭa*) cf. also, e.g., Meghad. 62 (63)b *-mukhapaṭa*, Rājat. 6. 315 *-vaktrapaṭa*.

97b (130,26) *parasadmani*: 'in a foreign house' and = *parapade* (cf. I.17c).

97c (130,27) *mā 'sūyituṁ tad alam arhasi mā(,) 'tra daivaṁ | hetuḥ samāgamaviyogavidhau na cā 'nyaḥ*: for *mā..arhasi* and the construction cf. on the one hand BhāgPur. X.32.21 *mā 'sūyituṁ mā 'rhatha priyaṁ priyāḥ* (and X.29.31 *mai 'vaṁ vibho 'rhati bhavān gaditum*, V.1.11, etc.) and, on the other hand, Gop. II.109d *mādhavo nā 'tra hetuḥ*. *mā 'tra* should not, therefore, be emended to *tatra* (Caland, note), the meaning being 'You should not resent me very much for it (*tat*), (for) in this case (*atra*) it is Fate which is the cause of uniting and separation, and none other'. – *alam* 'very much' ('in hohem Grade, gar sehr', *PW* V, col. 1053) is more or less expletive (like *āśu*, *tūrṇam*, *adhunā*, etc.), cf. III.40b, 64a, IV.34c, 41a (perhaps 76b), V.2d, 49c, etc.

98a (130,31) *sṛjam* L for *srajam*: see ad 73d.

98d (130,34) *tanvī saṁgamayāṁcakāra lalitā*: *tanvī* need not be emended, as Caland proposed; cf. IV.95a *tanvaṅgi*, referring to Lalitā. But at III.126d, where Caland read *tanvī* (= Lalitā), L has *tanvīm* (= Rādhā). Cf. also II.14b, III.8b.

98.3 (131,3) *samabhivarṣya*: see ad I.34.1 and IV.36a.

99a (131,6) *ambhodhikanyā* Lakṣmī. Three goddesses (Lakṣmī, Pārvatī and Bhāratī) and one god are invoked. For *ādidevo murāriḥ* cf. VI.15.4 *brahmādideva-* (in a quotation?).

99.8 (131,17) *aṅkurīkṛto*: hapax, see *EDS* 523: *aṅkurīkṛtya* once in Abhinavabhāratī, and *aṅkurī-bhū* once in Śankara's Gītabhāṣya. Cf. III.3c, 38b *sāṅkurībhūta*. The common term is *aṅkurayati*. – For *tvayāṅkurīkṛto nayānurāgaḥ* fol. 77b line 2 reads *kṛto(na)yānurāgaḥ*, with *na* sec. manu in margine, but fol. 77a line 3 has (crossed out but still clearly legible) *rīkṛto yannavānurāgaḥ*. Read: *tvayā 'ṅkurīkṛto 'yaṁ navānurāgaḥ*.

100b (131,20) *ānīlāntar*: Caland rightly conjectured *ānītā 'ntar*. *ānayati* 'eingiessen, einmengen' is a Vedism, see Introduction § 19 first paragraph. For *la* cf. IV.82b *vidyotilāli-*. VI.6.2 *aliramaṇīyam*. – *lolate cālavālaiḥ* C: L reads *lolanetrālavālaiḥ* 'watered in her heart (owing to the pouring of nectar of his voice) through the fickle eyes, which are like trenches round the trees'. Cf. I.142c *gopālī-dṛkpraṇālī* and IV.68a *cintālavāleṣu*.

100c (131,21) *kiṁ vaktavyaṁ kā na jānāsi sarvam* L: in the context Caland's emendation *ko na jānāti* is plausible, cf. II.24b *ko jānāti kṛśodari*. It involves, however, two changes, and *kiṁ na jānāsi* 'nonne scis' suits the context even better. Only *kā* for *kiṁ* is strange.

100d (131,22) *vardhate premavallī*: cf. III.80 *rādhāpremalatā ... vardhate*.

100.5 (131,27) *iti niṣkrāntāḥ*: similarly at V.49.1, but I.146.5 and VI.47.1 *iti niṣkrāntāḥ sarve*, II.121.3 *iti niṣkrāntāḥ sarve gopāḥ*. But here the exit of Rādhā (in 100.2) and Kṛṣṇa (100.3) has already been indicated separately.

0.3 (131,31) *aho| atimajjulalyū* (new line on fol. 88a) *tā* or *nā* L: the last akṣara of fol. 87b can only be read as *lpū* or *lyū*. Caland may have been right in reading *lalanā*, but this does not explain the mistake.

2a-d (132,4-7) see Introduction § 22, b.

2a (132,4) *vinidramallimalaya*: for *vinidra-* 'expanded' cf. 19c *unnidrasatkairava-* (as opposed to *suptāravinda-*). – *malaya* 'garden', cf. 14.4 *puṣpāharaṇārthaṁ vāṭikāyāṁ gatā* (but 6a *puṣpārthaṁ tv āgatā 'raṇye*). It is only recorded by lexicographers (Hemacandra, Medinī) and stands apparently for **maḍaya*, cf. Deśīnāmamālā 6.115 *maḍao tathā mayaḍo ārāmaḥ* and 7.35 *vayaḍo 'vāṭikā'*. Note also Vedic *mayāra* in Paipp. VI.14.4b *yat khale yan mayāre yad goṣṭhe yac ca śevadhau*, which may be a word for 'garden'. To be kept apart from Skt lex. *mayaṭa*, Tam. (loan-word) *mayaṭam* 'a hut with a grass-roof', Hindī *mairā* 'platform for watching crops from', see Turner, *CDIAL* 9864.
In view, however, of III.43.3 *phullamallikāvalaye*, IV.60d *varamallīvalayam*, etc. the correctness of the reading *-mallimalaye* may be questioned. For lex. *malli* (with short *i*) see the Vocabulary.

2b (132,5) *kūjita*: L has *kūjita* or *kūjina* (with *i* blurred). Cf. I.20a *kūjitena*, IV.77c *-kūjitaiḥ* but III.37b *-vikūjana*. Since *i* has not been deleted, the reading *kūjita* must be correct.

2c (132,6) *ciṁtotaṁbhitanetra* (L) 'the eyes staring with sorrow'. For *-otaṁbhita* (with single *t*, cf. 15.1 *othāya*, 29a *odhṛtam*) see III.23c *karṇam uttambhayantī*, II.25a *hāsyeno 'ttambhayan kāmam*.

2d (132,7) *pramlānayantam*: hapax.

3a (132,10) *mallikājāle* 'amidst the jasmins': for *jāla* as a plural marker see Sandahl-Forgue, *Le Gītagovinda*, p. 30.

3.1-2 (132,12-13) *kve 'yam akasmāt saṁviśati rādhe 'ti varṇāvalī karṇayor iti*: the passage was not clear to Caland (p. 133, n. 4). Cf. II.35.2 *apūrvo 'yaṁ rājaśabdaḥ karṇam āviśati*, 84b *nāmnaḥ śrīvṛṣabhānugopanṛpater nā 'karṇi varṇāvaliḥ*. *-varṇāvalīm* also III.74c. For *iti* see ad I.32.1.

4ab (132,14-15) *manmathasāyakabhinnaṁ ko mā saṁjīvinīprāyam | hanumān iva dāśarathiṁ rādhāsiddhauṣadhaṁ datte* L: since the accusative *mā* (for which *māṁ* might be preferred) is correct (*dāśarathiṁ*!), *datte* must stand for (or is used in the sense of) *dhatte*. Cf., e.g., II.28d *dhatte*. A middle form *datte* for *dadāti* is also unlikely (II.87c *pradade* is a Vedism). Literally: 'Who will put me, who am pierced by Love's arrows, in the possession of the panacee named Rādhā (and) make me full of life-elixir, just as Hanuman (cured) Rāma'. Monier-Williams mentions 'a kind of elixir' as a meaning of *saṁjīvanī* (*saṁjīvinī*), cf. IV.56b (adjective). *siddhauṣadha* 'panacee' occurs in Bhāminīvilāsa (*pw*).

4.1 (132,16) *lalitā* | *nirgatya* |: 'entering', which implies that Lalitā had left the scene at the moment Kṛṣṇa entered. This can only be inferred from *akasmāt*, which indicates that Kṛṣṇa did not see her. For *nirgatya* see Introduction § 22, g1.

5a (132,18) *kānta*: cf. IV.88.2, where Lalitā addresses Kṛṣṇa with *dayita*, and III.30c.

5b (132,19): 'How could she live from the *erakā*-grass in a pond that is full of conch-shells?'

5.4 (132,23) *deva* ... *bhavān*: see ad IV.28d, V.32.2 and VI.24.2.

5.5 (132,24) *uktam* ... *gurujanapurataḥ*: *-jana-* is a plural marker, cf. IV.32b *gurūṇāṁ purataḥ*. For *vac- purataḥ* cf., e.g., III.61b *kathaya hareḥ purataḥ*, Hitop. 5,13 Peterson *rājaputrāṇām agre* (v.l. *purastād*) *abravīt*, 16,14 *mamā 'gre stuvanti*, Pañcat. 4 (p. 15,5 BSS[4]) *pitror agrataḥ (ūcuḥ)*, and the well-known idiom *tasyā 'gre kathayati*. Older is Rām. III.9.9 *iti mayā vyāhṛtaṁ dvijasaṁnidhau* (Speijer, *Sanskrit Syntax* p. 135) or Mhbh. I.1788*.2 *gatvaikā kathayāmāsa kṣatriyāṇām upahvare*, which is reminiscent of Tamil *aracaniṭattil colla*. Note also 30.3, II.108.4 *lalitāntike* 'addressing Lalitā' and IV.94.4 *śrī-rādhāntikam*.

6a (132,25) *kā 'pi kiśorī*: see ad III.18d and below ad 14.4.

7a (132,28) *nīlotpaladalarucirā*: cf. Jātakamālā p. 12,20 Kern *nīlotpaladalasa-dṛśam ekaṁ cakṣuḥ*, p. 11,4 *nīlotpaladalaśakalarucira-*.

7b (132,29) *citrālekhya*: cf. I.102c *vividhālekhya-līlā-vilāso*. – *vīṇāsaṁlāpin* 'singing a song at the accompaniment of the lute'? Schmidt, *Nachträge zum pw* renders *saṁlāpin* by 'sich unterhaltend, spielend'.

8b (132,31) *sāyaṁ*: the exact time of the day is not indicated but that Kṛṣṇa, who is said to have come for picking flowers (*passim*), will come in the evening is in line with v. 28: Rādhā, anticipating 48.4-49d, expects Kṛṣṇa to stay with her during the night. Lalitā sees Kṛṣṇa's face lit by moon-rays (13a). In verse 33c the moon has risen and Kīrti refers to passing the night (33d). Lalitā gives Kīrti a light with the *candrakavarti* (34.5), when the latter wishes to have a look at the painting. *sāyam* should not, therefore, be emended to *se 'yaṁ*. – *iheṣyati*: the sandhi (for *ihaiṣyati*) is common. – *rādhāpremṇā ni-yantritā*: cliché, cf. *premabaddha*, *premaruddha*, etc. See II.54d, V.32.5, VI.35a, etc.

8.3 (132,31) *yatra tava vihāralīlāhṛdayā rādhāsti* C: L reads *vihāralī* (new line) *vva(?)hṛdayā*. *lī* is clear but *vva* is uncertain. Read *vihāralīla* (bahuvrīhi)? See II.34.6.

8.5 (133,2) *yathā nirdiśati bhavatī*: similarly 32.2.

8.6 (133,3) *paṭāntaritaḥ* 'behind the scenes' (as against 13c *paṭāntarīkṛta* 'hidden behind the veil'). – *vinirgataḥ* 'enters', only here. See Introduction § 22, g1.

9a (133,5) *āntasāra* C: *āttasāra*, as suggested by Caland, is probably the correct reading: 'hair, the 'essence' of which had been collected by the bees who flew around'. Cf. BhāgPur. III.5.15 *sāram uddhṛtya puṣpebhya iva*. *āttasāra* is characteristic of the BhāgPur., cf. III.15.23, VI.10.29 but see also Mālav. II.9.11.

9b (133,6): for *satkuvalaya* cf. V.19c *unnidra-satkairvava-*, 20a *satpallavī* and I.7b *satkīrti*, 136a *sanmodakānām*.

9c (133,7) *nāsāgrollasad-acchamauktika-*: Caland, p. 158, refers to Bhartṛhari, *Śṛṅgāraśataka* 47 *nāsāgramuktāphalacchalena*, which I have been unable to trace in modern editions. Cf., e.g., Bhartṛhari 398 Kosambi (*saṁkīrṇaślokāḥ*) *nāsāmauktika*, BhāmVil. 2.174 *nāsāgrasthitamauktikam*. All references are later than 1000 A.D., see P.K. Gode, 'The Hindu nose ornament. Its past and present', *Ratnadīpa* (Golden Jubilee Number), Rajapur 1941, pp. 22-24, the same, *B.I.S. Mandal Quarterly*, Poona XXI (1940), pp. 1-9, and *Annals BORI* XIX (1939), pp. 313-334.

9d (133,8) *vidrumadala-droṇīm iva spardhate*: cf. Raghuv. 13.13 *tavā 'dhara-spardhiṣu vidrumeṣu*. For *droṇīm* cf. I.44b *indīvaradaladroṇī*. – *viduma* L, cf. for the ductus of *du*, e.g. fol. 109b line 7 *du(r)vijñeyā*, *durāgraiḥ*.

10c (133,12) *haimīvo 'nnatā bhūmiḥ*: for the author's predilection for *iva*, *haimī* and *kā 'pi*, cf. IV.47d *kā 'pi haimī late 'va*, II.118a *haimī tanuḥ kā 'pi*, etc.

10d (133,13) For *gāruḍānāṁ maṇīnām* cf. I.82b *bhāsā garuḍamaṇīnāṁ vibhrāntiṁ kurvatī 've 'yam*.

10.2 (133,15) *sthāpya* (for *sthāpayitvā*), see Holtzmann, *Grammatisches aus dem Mahābhārata*, p. 40, Renou, *Grammaire sanscrite*, p. 124.

10.5 (133,18) L reads *enam* | (new line) *eṣaś caikato*: *eṣaśc-* is very strange (see Wackernagel-Debrunner, *Altind. Gramm.* III, p. 543). Note the word order in this prose sentence *eṣa caikato viyojayati*, *saṁgamayaty anyatra cā, 'tmānam* (chiasmus). For *enam* could also be read *etam*.

10.11 (133,24) *tadrūpākṛṣṭacintayā* C: there is hardly any difference between *cint-* and *citt-* as written in L. See Caland's note ad III.42c *cintāviṣṭas*: *citteviṣṭas* (L) and above ad V.2c, where *cintottambhitanetrayugam* must be read for *citto-*. Here, however, *-cittayā* is the correct reading. Syntactically the sentence would be a loose construction: (*mayā*) *tadrūpākṛṣṭacittayā saṁprārthito māṁ uktavān*; but above the line a later hand has inserted *ta*. Read *tadrūpākṛṣṭacittatayā*.

11a (133,30) *kām api diśam saṁbhāvya saṁtiṣṭhase*: apparently 'In what direction, then, have you gone?' (*saṁbhāvayati* 'sich begeben nach' pw). The only parallel for this use of *kā* + *api* that I know of is *api svid* in ṚS. I.164.6 *kím ápi svid ékam* 'was ist wohl das Eine', Geldner, *Religionsgeschichtliches Lesebuch* 9², p. 96 (otherwise in his RV-translation), 'was ist doch recht dies eine?' (Grassmann, *Übersetzung*).

11b (133,31) *rūpaṁ yauvanavaibhavaṁ*: cf. 18c *navarūpavaibhava-*.

11c (133,32) *kiṁ nau saṁgatayoḥ pralobhya vacasā pādāravindāntike*: 'Why should we, who have come together at your lotus-feet, try to allure you with words?'; cf. Daśak. 85,10 Agashe (130,8 Kale) *saumya, kiṁ tava gopāyitvā* 'Why should I conceal it from you?' and see below, 11.6 *kayā 'py anyayā pralobhito*, VI.34b. Incorrect Speijer, *Sanskrit Syntax*, p. 296, *Vedische und Sanskrit-Syntax*, p. 58. See Introduction § 18, B3.

11d (133,33) *picchapicchalamukha-cchāyāṁ*: cf. I.132d *śikhipicchapicchalamukha-cchāyaṁ*, III.41a *uttuṅgāpīḍapiccha-cchadaracitaghanacchāyayā*. – *puro darśaya*: cf. II.76d *paśya puro*, etc., Vidagdhamādhava I.31.74 *puraḥ paśyantī*, II.51.5 *puro dṛṣṭvā*, etc.

11.1 (133,34) *mallimālatī-*: for *malli* (with short *i*) cf. II.121.1 *mallimālām*, V.2a *mallimalaye*.

11.7 (134,5) *mādhukarīṁ*: 'to act as a bee, to go about begging'. Apparently for *mādhukarīṁ vṛttiṁ kartum*, cf. BhāgPur. XI.8.9 *ātiṣṭhed vṛttiṁ mādhukarīṁ muniḥ*. See *PW*. V,1672 and *Indian Linguistics* 16, p. 89f. – *punaś cā 'vayoḥ saṁgo bhavatu*: 'We must meet again'.

12a (134,7) *tadgrāmavāsā yataḥ*: 'because you live in his village', according to Caland's emendation. But the reading *tadgrāmavāso* (L) is probably correct. Adjectives in *-vāsa* (*PW* VI,962) are rare. Normal is *-vāsin* cf. *PW grāmavāsin* (as against the subst. *grāmavāsa*) and see below 26a *ekagrāmanivāsinī*. Instances of adjectives are Hariv. 65.88 *vrajavāsau vanecarau* and Rām. I App. I.4.15 *sukhavāsā sma gacchanti* (but in line 8 *uṣitvā sukhavāsaṁ sa*). Against *PW* VI,672 and 962, however, the subst. occurs in Mhbh. 14.33.5 *gṛheṣu vanavāseṣu guruvāseṣu bhikṣuṣu* and Śak. IV.10 *vanavāsabandhu* 'companions during her residence in the forest' (Kale).

12b (134,8) *dayāvirahin* 'merciless': *virahin* in the sense of *rahita* does not seem to be attested. Construe: *tadgrāmavāso yataḥ...yena dayāvirahiṇā saṁtyaktā ('si)* 'since you live in the same village as he who has ... abandoned you'. Caland read *tena* for *yena*. The emendation *te nu* for *tena* in *a* seems called for.

13a (134,16) *candrakiraṇair āsvāditaṁ*: cf. 33c *candracaraṇair āsvāditā*. Taken by itself, *nādhyagān-mṛdvīm* could stand for *nā 'dhyagām* (cf., e.g., 13.4 *ātmānan mā* L), but the stanza is recited by the sūcaka.

13b (134,17) *hṛdayan naisargikañ cannantam* L: the symbol (secunda manu) above *ca*, which might be read as *o*, rather refers to a correction in the margin, where the symbol is repeated but the correction has been omitted. The metre demands *cannanam* or *cannatam* (since *nt* can stand for both). Apparently to be read *hṛdayam naisargikaṁ co 'nnatam* 'a genuine, full bosom' (for *hṛdaya* see ad IV.62c). Cf., e.g., Mālav. II.3 *nibiḍonnatastanam uraḥ*, Ṛtus. I.7 *unnatastanāḥ* (*pramadāḥ*), Bhartṛh. 141 Kosambi *unnatapīnapayodharabhārā* (*prāvṛṭ*), 231 (= Prabodh. IV.8) *unnamat-pīnottuṅgapayodharā*. For *naisargika* 'natural, genuine, real' cf. 38.1 *kim anayā nirmitam uta naisargikam* 'has she made it or is it genuine?'

13d (134,19) *dhūrto 'dhunā* L: since *sthīyatām* in *d* is best taken in the sense of *tvayā sthīyatām* (cf. perhaps VI.4.2 *alakṣyaṁ tvayā sthīyatām*), *dhūrtā 'dhunā* must be read for *dhūrto*: 'but then, as she saw his flute hidden by the veil, she laughed (and said) "O rogue, I have recognized you by the red outer corners (of your eyes) and (your) restless eyes. Now stay!"' For *vidito* cf. VI.31d *vidito 'si suhṛt tvam ihaiva hare*. The alternative would be 'I have recognized the rogue ... Now he must stay', which seems hardly possible.

13.4 (134,23) *tvam evātmānam mā pratyakṣīkuru | mayā kadā vijñāto 'si veśo 'nubhūto 'pi* C: 'You must yourself take care not to betray yourself, since I have recognized you and perceived the flute'. The original reading of *veśo* (L has mostly *veṣo* in the sense 'dress') is not clear. The *e* (?) has sec. m. been covered with yellow pigment and perhaps been replaced by an ardhacandra. The corrected reading, accordingly, seems to be *vaṁśo*. As for *kadā*, the context demands either a word for 'since' (*yato* or a synonym), or else a word for 'at once'. Read *mayai 'kadā*. [*e* for *aṁ*, see ad VI.14ab.]

13.6 (134,25) *padāntare* (*padāṁnt(e)re* L): doubtless correct (in spite of Caland's note).

13.8 (134,27) *paṭam apasārya*: cf. V.34.6 *mukhapaṭam apasārya* 'lifting (Śyāmā's) veil' and, e.g., Ratnāvalī III.13.1 *avaguṇṭhanam apanīya.*

14a (134,28) *atyuttuṅganagendra*: cf. II.34b *uttuṅganagendra.* For *śeṣara* (L), with *ṣ* for *kh*, see Introduction § 14, C6. For *sphūryat-* (cf. I.102c *sphūrjat-*) see note on IV.82d.

14c (134,30) *bhānoḥ saptagavākṣanirmita-* C: the reference to seven windows does not make sense. L could be read as *bhānos sapta*, or as *sattra-* (compare the ductus of *tra* in IV.100b *netra*, V.16b *śrotraiḥ*, 34.6 *citraka-*, 35b *'tra*). It can, however, also be a somewhat disformed *sadma-* and in the light of II.14b *panthānaṁ sadmanas*, III.17a *nandasadma-*, IV.59.3 *bhānoḥ sadmani*, 93.18 *goparājasya sadmani*, V.1.1 *pitṛsadmani*, 19a *sadmasīmni*, 46d *no sadmani*, it is hardly doubtful that we must read *bhānoḥ sadma gavākṣanirmita-.*

14d (134,31) *-hṛdayānandāṅkurādbhovanam* L (seemingly *-āṅkurod* owing to discolouring of the paper). Cf. III.22c *vaṁśīninādāṅkura* and BhāmVil II.3 *ānandam aṅkurayati* (comm. *utpādayati*), etc. Read *śrīrādhāsakhikeligītahṛdayā- nandāṅkurodbhāvanam* (rather than *-āṅkurād bhāvanam*) 'announcing the delight caused by the plays and songs of Rādhā's girl-friends'. For *sakhi-* see ad IV.61c.

14.4 (135,2) A prose rendering of 6ab *kā 'pi kiśorī militā puṣpārthaṁ tv āgatā 'raṇye.* – *kelipūrtaye*: for *pūrti* in the Gop. see *Indian Linguistics* 16 (1955), p. 101.

14.5 (135,3) *līlārasānubhavāya*: cf. I.8.5 *rasānubhavas tu pratipadam anubhūyate.*

15b (135,10) *-mañjumarālasiñjitasukhair*: L can be read as *siñjina* (hence *siñjana* C) or *siñjita-* but cf. I.15.4 *mañjumañjīrasiñjita-.*

15c (135,11) *mandasmerasudhābhisārasalilaiḥ*: cf. I.91c *mandasmerasudhābhiṣiktasujanaḥ*, III.45.1 *mandasmerapūritavadano*, III.132d *smerasudhāprasādanilayam*, VI.46b *mandasmerollasitamukhavidhau.* – Note *dṛśo* against *diśo* in *b*. Perhaps rhyming like *-itena* and *-ṛtena* in Gītagovinda 10.5. See ad VI.29a-d.

15d (135,12) *antaḥpuracāriṇī*: cf. I.7d *śuddhāntaḥpuracāriṇī.*

15.1 (135,13-15) (r ā d h ā) *dūrād evo 'tthāya 'svāgatam' iti bruvāṇā svāsane niveśayām āsa*: cf., e.g., I.34.9-10 and see Introduction § 22b.

16b (135,18) *(aṅga)kalpalatikā-*: *PW* only quotes Bhartṛhari I.89 (= 109 Kosambi), but see I.38b *mātā, hanta mukunda, kalpalatikā*, II.30d *alpakalpalatikāniryātapuṣpāmbubhiḥ.*

16c (135,19) *prollāsya haddostaṭīm* L: for *prollāsya hṛddostaṭīm*, cf. VI.31c *hadi* L for *hṛdi*, etc.

16d (135,20) *āśliṣṭuñ* L, see Introduction § 7. For *tvarayati* + inf. see Vocabulary and cf. III.74c *tvarayanti ... ādātum.*

16.1 (135,21) *bāhubhyāṁ parasparaṁ samāśliṣya*: cf. V.37.3 *bāhubhyāṁ śyāmāṁ tāvad āśleṣāyā 'cakarṣa* and IV.20.4 *ity uktvā bāhubhyām ākṛṣya samāliliṅga.*

17a (135,23) *kām āśām avalambya tiṣṭhati*: see ad II.20.5.

17b (135,24) *kasyāḥ kukṣisudhāvinirgatam idam .. vapuḥ* C: L has *sudhādhvi-* as in 32a *sudhādhver niryāto.* For *dhv* = *bdh* cf. also IV.91b *ladhvā* L (= *labdhā*) and *jv* for *bj* in III.56d, IV.65b, V.38a *abja.* – Allusion to the churning of the ocean (*saubhāgyaratnam*). Cf. I.135d *dadhyabdhau.*

17c (135,25) *pāpaugha ārdraḥ*: *ādraḥ* L, as at IV.88a, V.36b, but the meaning of *ārdraḥ* is here not quite clear.

17d (135,26) *atisura* (= *devātiga*, gloss sec. m. in the margin): only occurring in Nyāsa II.288.3 (*EDS* 1175).

17.1 (135,27) *śrīsakhī* L: read *śrīrādhāsakhī* on account of *śrī*. See ad II.52.1.

18c (135,30) See ad 11b. For *-guṇagrāmān* cf. I.12a *guṇagrāmābhirāmākṛtiḥ* and Gītagovinda 2.10 *guṇagrāmam*.

18.3 (135,34) *cikrīḍasva* (L): since *ca krīḍasva* would not make sense, read *cekrīḍyasva* (with *i* for *e*, see Introduction § 7). The intensive is only known from grammarians but note BharNāṭyaś. 21.128 (ed. Calcutta), where the use of *cekrīḍita* in literary texts is censured. For the use of intensives in Kṛṣṇaite texts see note on VI.12c.

19c (136,3) *kāśmīrīrasarañjitāmbukiraṇair* 'with drops of water coloured with saffron': *kiraṇa* 'drop' not recorded. – *unnidrasatkairavaṁ*: see ad V.2a and 9b. *unnidra* 'aufgeblüht' (*PW* V, 1180), cf. BhāgPur. VI.9.29 *unnidraśaradamburuhekṣaṇam*. For *sat-kairava-* see ad 9b.

19d (136,4) *vardhaproṣitabhartṛkam* C: L (pr. m.) had *kairavantvaṁ* (new line *rdha-*). Secunda manu *n* and *ṁ* have been deleted, and *n* has been replaced by an anusvāra. But *n* points to an initial dental or *n* in *tvardha* or *nvardha*. Read *kairavaṁ* | *nv ardhaproṣitabhartṛkam*. – *preṣṭhoditam*: with *-uditam* = *ūrjitam*? See *PW* V, 1136.

20d (136,8) *cetas tvayo 'tkaṇṭhitam*: causative, cf. II.15.2 *utkaṇṭhate cetaḥ*.

21a (136,11) *arthajāta* (= *artha*): cf. *vastujāta* (= *vastu*), etc. It occurs at Mṛcch. II.7b ('money') and at Daśakum. 55.11f., 58.4 Agashe (87,6 and 91,6 Kale) in the sense of *vastujāta* 'things'. Here 'aim, purpose' (different from *arthaiḥ* in *b*)?

21d (136,14) *kalpavallī* (= *kalpalatā*): also in Kathās. 1.66; 52.21. *hitvā kalpaṁ* (Caland) for *hitvokalpāṁ* L.

21.2 (136,16) *aticaturā*: comparatively rare, see IV.97.1 and *EDS* 970a. – *śyāmā bhāmā*: *bhāmā* 'a passionate woman', even when merely chosen on account of the rhyme, is strange. Caland conjectured *bhāti*.

23 and 24: for the riddles see Caland, p. 37.

25c (137,2) For *tāvar eṣa* (?) L see Introduction § 7.

25.2 (137,4) L reads (4-6 akṣaras lost) *hamesamāliṁganam* for *(sakhi de)hi me samāliṅganam* |, cf. I.124.2 *vayasya dehi me samāliṅganam*, IV.35.4 *vatsa dehi me samāliṅganam*, and I.88.3, 100.2.

26b (137,8) L reads (with small characters in the margin) *yānīyāṁ na kathaṁ vimugdhava*(edge cut off)*i-* (new line) *(tā?)hṛ(ttāpa?)saṁcāriṇaṁ* (*tā* and *tāpa* conjectural as the upper parts have been torn off): 'Since I live in the same village as he (cf. 12a), how should I, roaming in Nanda's area, not know him who infects charming women with heart fever?'

27b (137,13) *dyudhunītaralataraṅgair usrair iva tāpitaṁ pulinam* 'like a sandbank which, having been heated by the sun-rays, (is cooled) by the tremulous waves of the Ganges'. Cf. BhāgPur. 3.23.39 *dyudhunipāta*.

27.1 (137,16) *kim api te hitam*: cf. IV.43d *kuru manmanaso hitaṁ tat*.

27.3 (137,16) *kim apy ālekhyaṁ viracaya*, cf. IV.62a, V.46.5. *kim api*: there were various kinds of *ālekhya* (see ad 7b).

28.3 (137,23) *śrīrādhā*: repeated after the words of the *sūcaka*.

28.7 (137,27) *ato mayā*: *mayā* redundant, cf. 29a *mayā* and see Introduction § 10.

29b (137,29) *patrāmatramukhe niveśya sadaye*: reference to the churning of the ocean. What Śyāmā has 'drawn out of the ocean of Rādhā's loveliness' (*saundaryapayonidhi*, cf. 33b *lāvaṇyapāthonidhi*) is the nectar (*rūpāmṛta*). It is not clear what feminine word (metre!) is meant by *patrā(ḥ)* L (*m* covered with yellow pigment), since the following words are clearly *atra mukhe niveśya sadaye* 'having placed on this merciful face' (*sadaye*, Caland's emendation for *sudaye* L is a locative, rather than a vocative).

29c (137,30) *matyedam* (L): for *matve 'dam*, parallel to *niveśya*. Cf. I.66.13 *dṛṣṭyā* L for *dṛṣṭvā*, VI.19c *hityā* L for *hitvā*.

29d (137,31) *yatprāptaye muhyati*: *muh-* with dative (infinitive), not attested. Marginal gloss: *yasya rūpāmṛtasya*.

30b (137,34) *sācīkṛtāṅgatraya* cf. I.15.7, V.38d. See Vocabulary s.v. *tribhaṅga*.

30.2 (138,2): although the sandhi *nāgataḥ prāyas sa eva* in L might point to a pause after *nāgataḥ* in the Nandināgarī manuscript, the passage apparently is an instance of *na prāyaḥ* 'nonne', cf. II.91.2 *na prāyo vaḥ karṇamūlam upāgatā 'sya mṛtsnākeliḥ*, IV.25.2 *mātur avasthāṁ na jānāsi prāyaḥ*. For *sa eva* cf., e.g., V.12.5 *sa eva tu*, 46.6, etc.

30.3 (138,3) *lalitāntike*: see ad 5.5 and Introduction § 18, A4.

32a (138,9) *sudhābdher*: see ad 17b.

32c (138,11) *anantakalabhaḥ*: see the marginal gloss (sec. m.).

32d (138,12) *asyāḥ* L: read *asyāṁ* (scil. *jagati*).

32.3 (138,15) The *m* in *sarvamyaktī* (L), which is usually written before *v* (pronounced as *b*), points to *sarvaṁ vyaktībhaviṣyati*.

32.4 (138,16) *gṛhakṛtyān nivṛttā* (*nivṛttāṁ* L): cf. 37.4 *āśleṣān nivṛttā* (and VI.8.1). For *premabaddhahṛdayā* see ad IV.90.2, for *svāṅgaṇa* see the note on IV.66b.

33a-c (138,18-20) *bālamṛṇālakomalabhuje*, cf. II.79a, I.132a. – *lāvaṇyapāthonidhi*, cf. Dharmaśarmābhyudaya 2.59 *lāvaṇyasudhodadhi*. *pāthonidhi* is no hapax (Caland, p. 152), as it is also met with in Yaśastil. I, p. 250,4 (R. Schmidt, *Deutsche Literaturzeitung* 1917, 1127). – *candracaraṇair āsvāditā*, cf. 13a *candrakiraṇair āsvāditam*. – *antargṛhe*: the author uses *antargṛhe* and *antaragṛha* (36c).

34ab (138,26-27) *taḍidvad-rañcatpaṭīkaṭitaṭīkṛtamekhalābhā* C: after *taḍidvad* L had *vraṁjvat* or *vraṁñcat*, but *ñ* has sec. m. been deleted, probably after the anusvāra had been added (see Introduction § 12). Although *vrañcat-* may stand for **vṛñcat-* I read tentatively *taḍidvad vañcatpaṭī, kaṭitaṭīkṛtamekhalābhā*.

34c (138,28) *supaṭīra-paṅka-*: for *supaṭīra* 'fluid, secretion' see Vocabulary.

34d (138,29) *(-paṅka-)liptāpayodharaghaṭī*: for *liptā* see Introduction § 16.

34.5 (138,34) *candrakavartiśalākayā*: cf. I.34b *candrakavarti*, I.32.2 *sacandrakavartika*.

34.6 (139,1) *mukhapaṭam apasārya* 'lifting her (Śyāmā's) veil', see ad V.13.8. *citrakaphalaka* L is no doubt a mistake, due to *-phalaka*; for *citraphalaka*, as the text has everywhere else in this scene.

35c (139,4) *netrāmbhojavahām* and *śaivālamālodayām* are adjectives.

35d (139,5) *-urumakarī*: the use of *uru-* before a substantive (see I.97d, III. 1b, 19b, IV.53d, VI.10c) dates from the Mahābhārata. Also in BhāgPur., e.g., IV.7.28 *urukleśadurge* and *-urubhāraḥ*.

35.1 (139,6) *atithisatkāraiḥ*: cf. II.4.2 *atithisatkārāya*.

35.4 (139,9) *śrīrādhāmaitrīsaṁpādanāya*: cf. 12d. – *pāñcālikālīlā*: Kṛṣṇa is a *kiśora* (11-16 years old).

35.7 (139,12) *atisaṁkucati gātrapuṭake*: loc. abs., rather than *saṁkucatī* (L), the reading of *saṁ* is doubtful but cf. I.78a *saṁkucantī*. For *kuc-* see ad IV.91.5.

36b (139,14) *protphullāsu ca ṣaṭpadī*: misread by C (*śetphullāsu caṣarghedī*). Cf. I.114b *protphulla-(...)-valli-* and for the handwriting of *ṣaṭpada* cf. IV. 13d.

36d (139,16) *līlābhir ... khelatu*: cf. 37ab *cikrīḍa ... krīḍābhir*.

37d (139,23) *vārdheḥ*: *vārdhi* (for commoner *vāridhi*) also at BhāgPur. III.17.7 and 24 (*PW*). See ad IV.95d.

37.3-4 (139,26-27): *bāhubhyām ... āśleṣāyā 'cakarṣa*: L has *āśleṣāya cakarṣa*, but cf. the following word *ākarṣitāyāḥ* and IV.20.4 *bāhubhyām ākṛṣya samāliliṅga*. – *abhyupāyāṅka* 'artificial lap'? *citraphalakam* is the second painting, different from 34.6.

38a-d (139,30ff.): śikhariṇī of 6 + 7 + 4 syllables.

38b (139,31) *vitanvānā*: L has *vitanvā* and in the margin (sec. m.) *tī*, but *vitanvatī* (C) is prosodically impossible. *vitanvā(nā)* is obviously the correct reading, cf. 10b *saṁtanvānā*, etc.

38d (139,33) *sācīkṛtavapuṣi*: see ad 30b *sācīkṛtāṅgatrayam*, and Vocabulary s.v. *tribhaṅga*.

38.1 (139,34) *naisargikam*: although Kīrti first referred to the picture as a *pratikṛti*, she here feigns to believe that it could be 'real', as opposed to *nirmita*. Lalitā answers that it is art. See ad 13b.

38.4 (140,1) *navaratnakhacitām*: *-khaṣitām* L (*-ghaṭitām* C). The mistake *ṣi* for *ci* may be due to a misreading of the Grantha text. Cf. Meghad. 36 *ratnacchāyākhacita-*, and the commentary on Caurap. 19: *anekavidharatnāni, taiḥ kṛtaṁ (nirmitaṃ, khacitaṁ) yan maṇḍanaṁ (ābharaṇaṁ), tat*. The reference is to the well-known nine jewels.

39c (140,10) *atipīvarāṅgulīyam etat* (L): for such lines of 15 syllables cf. 40bd.

39.2 (140,13) *adya* C: *aṁvva* L. Read *amba*. See Introduction § 15. Cf. 33.2 *ambā samāgatā* (*aṁvā* L), 44a *amba* (*amva* L), IV.99a *ambā* (*amvā* L). – *asyā* C: *aśyā* L (for *asyāś śyāmāyāḥ* ?).

40bd (140,18 and 20) lines of 15 syllables (praharṣiṇī plus trochee).

40c (140,19) *mude*: 'he thought it was a source of joy for the bride, just as a present given at one's departure is a warrant for a future reunion'. Not *mudā*, as Caland suggested.

41c (140,25) *kinnaivā hi bhavet* L: it may be conjectured that the correct reading is *kiṁ naiṣā hi bhavet tadīyatanayo* 'Is she not his (Nanda's) son?', but the rest of this line also presents difficulties. Instead of *vaṁśīdharo 'tiśruto*, which is Caland's reading, L has *vaṁśīdhare 'ti śruto*, with *iti*, which is much more acceptable than *atiśruto* (hapax, see *EDS* 1160). On the other hand, *iti śrutā* would seem impossible. The verse remains a crux.

42d (140,31) Note *niyojayāmo* with double accusative.

43a (140,34) *nandikeśe*: *nandika* + *īśa* (= *nandīśvara*, see IV.16.5).

43b (140,35) *rāvaler*: Caland, p. 38 n. 3, quotes Growse, *Mathurā*[2] p. 81: 'Rával, where Rádhá's mother Kirat lived with her father Surbhán' and p. 457, where Growse explains Rával as deriving from *rājakula*. See Turner, *CDIAL* 10676. *rāvali* is a Sanskritization of *Rāval*.

43c (140,36) *saṁgamo nau na cābhūn (nūnaṁ jantur)*: correction in L for (pr. m.) *saṁgamo nāvayor bhūn nūnayyantūr*, with an augmentless aorist (cf. III. 43.2). This is the authentic reading, see Introduction § 9.

44d (141,6) *vāridhārāṁ sṛjantī* C: L reads *vamantī* (with *va* blurred). Cf. Raghuv. 16.66 *vārilavān vamanti* (Mallinātha: *varṣanti*), Gop. III.27b *vamati mukhād visphuliṅgāni* (and of course, II.75a *garalaṁ vam-*). – Note the parallelism of the indicative in prose and the present participle in the verse: *yaśodā 'pi ... smarati* and *premāviṣṭā saṁsmarantī yaśodā ... vamantī* (where it is uncertain which of the two participles stands for the finite form). See Introduction § 18, B1.

44.1 (141,7) *dadhimanthānaṁ kurvatī aticapalena* L: is the asandhi due to a pause? Read *dadhimanthanaṁ*. Elsewhere, in a verse, Rāmakṛṣṇa uses *dadhimathana-* (I.108c). – For *pracchobhitā* L (as against I.46b *prakṣobhitas*) see ad IV.96ab and Introduction § 14, C5.

45b (141,13) *jātasya* 'son': a Vedism. See Introduction § 19.

45d (141,15) *vācā pramāṇīkṛtam*: probably *vācā-pramāṇīkṛtam* (adv.) 'regarding her word as authoritative'. Cf. IV.39.13 *vācābandhena*.

45.1 (141,17) *samyak smāritā 'smi*: similarly VI.4.18 *samyak smārito 'smi*, IV. 56.2, 62.6 *samyak saṁsmārito 'smi* (*-ā 'smi*). Cf. BhāgPur. IV.3.15, XI.2.10, etc. For older *samyag anubodhito 'smi* (Śak. I.4.5).

45.3-4 (141,18-19) *(yaśodā) saṁdeśanīyā mamo 'ktyā*: 'When you go back (*ito gatvā*, cf. 48.4 *gaccha*) you must on my behalf respectfully bring the following message to Yaśodā, namely ...' L reads *mayoktyā(ṁ?)*, but *ma* often looks like *pa* or *ya*, cf. IV.93.26 *mayeti* L for *mame 'ti*. For *mamo 'ktyā* cf. III.39.2 *tvaduktim*, 40b *maduktim* and I.118.8 *nandoktiṁ paṭhati*.

46d (141,23) *hiraṇyanikaṣāyogo*: adjective to be construed with *karo*? ('the tribute that I have given (or: promised) you has now ripened in our house in connection with (= as?) a touchstone of gold'?). Cf. I.102a *candrāyoge*.

46.4 (141,27) *athava* L: for *athavā* ('correctivum').

46.5 (141,28) *īṣannyūnaḥ* C: L reads *īṣa* (sec. m. in margine *nna*) *(n)nyūnaḥ*. Read *athavā yo 'yaṁ citraphalake mayā racitaḥ sa tata īṣan na nyūnaḥ* | *sarvo*

*'pi sa eva*. For *īṣan na* ('this one is not even slightly inferior to him. He is entirely the same') cf. VI.19d *neṣat*.

47c (141,34) (*bāhū*) *vīcī 'va nānyādṛśau*, with incorrect sandhi (for *vīcī iva*) and with *nānya*- (not recorded by the dictionaries) for *ananya*-. *nānyādṛśa* also at VI.19a, *ananyādṛśa* in the Kathās.

47d (141,35) *bhagavato*: Kṛṣṇa is sometimes referred to as *bhagavān*, e.g. VI. 4.11.

47.2 (142,2) *sāvadhānā bhavantu*: for omission of the subject see Introduction § 18, C4.

48a-d (142,3-6) *niḥsāṇasya*: *niśśāṇasya* L. See ad IV.17b.

48.2 (142,8) *koṣṭhapālaḥ*: a term of the Moghul administration. 'The office of Kotwāl in Western and Southern India, technically speaking, ceased about 1862 when the new police system (..) was introduced' (Yule and Burnell, *Hobson-Jobson*, p. 265f. on 'Cotwal'). The first reference to a kotwāl is, according to this work, in an Arabic source, dating from c. 1040 A.D. The function of the head of city police "sprang up in Northern India during the Mohameddan rule" (S.K. Chatterji, *Origin and Development of the Bengali Language* I, p. 560). There is no evidence so far that this term of every-day life has its origin in Sanskrit. On the contrary, there is sufficient reason to suppose that not only the majority but probably *all* Sanskrit forms and variants used in literature were mere attempts at Sanskritization. One of the first occurrences of the word in Sanskrit literature, as far as can be seen at this moment, is in Pūrṇabhadra's version of the Pañcatantra (the *Pañcākhyānaka*), which is dated 1199 A.D. Hertel in his edition (*HOG* XI, 1908) writes (p. 259,9) *pura-koṭapāla-puruṣair* "by the men of the city kotwal", whereas Kosegarten, t. simpl. 237,15 has *pura-koṭṭapāla-puruṣaiḥ*, and other editions of a vulgate Pañcatantra text, such as the Bombay Sanskrit Series (4th ed.) V, p. 41,5 and the Haridas Sanskrit Series (Benares 1930), p. 167,18 split the compound into *koṭa-rakṣa-pālair* (which, in spite of Pkt *rakkhavāla*, seems to be a Sanskritization of the NIA word for 'field-watcher, watchman', see Turner, *CDIAL* 10548. The Sanskrit equivalent is *rakṣāpuruṣa*). In Śivadāsa's Pañcaviṁśatī, which may have been written between 1200 and 1487 A.D., the word occurs several times. Uhle's edition of the MS of 1487 A.D. is not accessible to me, but the variant readings communicated by Lassen, *Anthologia Sanskritica*, 2nd ed. (Bonn, 1868) p. 102f. are different attempts at Sanskritization: *koṣṭhapāla*, *koṭapāla*, *koṭipāla*, *kroṣṭrapāla* (for *r* in Sanskritized words see *Ind. Ling*. 19, p. 351ff.), to which may be added the spelling *ghoṭapālaka* Caurap. 63 (*pw* III,261). As for *koṭṭapāla* (*PW*, Turner, *CDIAL* 3501), it is in Sanskrit sometimes an inferior reading for *koṭapāla* (Pañcat. v.l, Hemac. Abhidhānacintāmaṇi Śeṣas 141, Vyutpatti 95), but Prakrit has *koṭṭavāla* (in the Jaina text *Supāsa-nāha-caria*), which may antedate the NIA word. *kotavāla* (in the Bhūṣaṇā ad Daśak. 49,11 Agashe: *nagararakṣākartur bhāṣayā kotavāla ityākhyasya*) is Marathi *kotwāl* ('Persianized Indian', see Chatterji), whereas the Padacandrikā ad Daśak. 58, 13 Ag. paraphrases with *kroṣṭapāla*. *koṣṭhapāla* must be kept apart from *koṣṭhapāla* 'storekeeper, treasurer' (= Marathi *koṭhvaḷā*, Turner 3547).

48.2 (142,8) *gantavyam iti*: see ad II.65.2 for *iti*.

48.4 (142,10) *adya rādhāntikaṁ sthitvā*: this is clearly the reading of L, instead of -*āntike* (see note on V.5.5 and cf. Speijer, *Sanskrit Syntax* p. 135). As a stage direction it also occurs once, when Rādhā is addressed, cf. IV.94.4

*śrīrādhāntikam*. Possibly a Yajurvedism, cf. ŚB. I.4.5.3 *tásyeva hy ètád antikáṁ tíṣṭhati*. – *saṁsmānitā* L (second *s* not clear) is obviously corrupt for *sammānitā* with an anusvāra later added. Cf. II.79b *mārgaṁsmuñca* and VI.7.2 *saṁmānayāmi*.

48.5 (142,11) *āgaccha sadmanī 'ti*: for *iti* after an imperative see ad I.32.1.

48.6 (142,12) *kalpita-vividhabhogopahāre*: emendation to *kalpite* would be an easy solution, but see Introduction § 18, B2. – *praviṣṭāḥ sarvāḥ*: viz. *sadma*.

48.7 (142,13) *śyāme 'ti*: for *iti* see ad I.32.1.

49d (142,17) *rātriṁ nirgamayāṁbabhūvatur*: *nirgamayati* in this sense not recorded in the lexica. See IV.75d. – *vidyāprabodhāv iva*: 'like Vidyā and Prabodha' [thus also Winternitz, *ZDMG* 74, 1920, p. 144, against Caland, p. 152 who thought it might mean something like *vidyādhara*]. There is possibly an allusion to Prabodh. II.12 *vidyāprabodhodaya*- 'the manifestation of Knowledge (of the Vedānta, comm.) and Awakening'.

0.2 (142,21) *paurṇamāsī śāradī ca*: cf. Paurṇamāsī 'day of full moon' and Nāndī in Rūpa Gosvāmin's Vaidagdhamādhava I.11.5. Śāradī is the night of full moon in the autumn (in the month Kārttikeya or Āśvina). Paurṇamāsī is also called *Pūrṇimā* (VI.4.1), but 2.3 *pūrṇamāsī* is a wrong reading.

1a-d (142,25ff.): puṣpitāgrā with a trochee inserted in *a* and *c* (14 + 13 + 14 + 13).

2a-d (142,29ff.) puṣpitāgrā with a trochee inserted in *b* and *c* (12 + 15 + 14 + 13).

3a (143,2) *līlāvidhanijadayitāṁ* C: *-līlāvidhā-* L is against the metre. But can Rādhā be said to be *līlāvidha*? Note the possibility of reading *līlāvidha(n) nijadayitām*, with an adverb *līlāvidhaṁ* and shortening of *-n n-* according to Introduction § 14, A1: *rādhām āsādya līlāvidham* would make sense. – *kānta-kuñje* C: *kalikuñje* L. Caland's emendation may be based on the frequent confusion of *āC* and *Ci* in Devanāgarī and the resemblance of *la* and *nta* in L (cf. e.g. IV.65c *dala* : *danta*). Since a plant name can be expected before *kuñja*, *kālakuñje* may be conjectured: *kāla* = 'Bignonia suaveolens'.

3b (143,3) *yāmunīye 'mbusaṅghe*: cf. IV.66c *yāmunīya-salilam*. The frequent adjectives in *-īya* have seldom vṛddhi (4b *gauvardhanīya*); instances without vṛddhi are, e.g., I.115c *padmavanīya*, III.57c *pallavīya*, I.15.2 *vallarīya* (not in *pw*); cf. I.121d *dāvānalīya* (not in *pw*). See Debrunner, *Altind. Gramm.* II/2, pp. 435-443, Renou, *Grammaire sanscrite*, p. 251. BrahmavaivartaPur. IV.21.41 has *śāradīya* (lex., see *PW*).

3.2 (143,8) *bhavatu tathaiva*: see ad I.146.4.

3.4 (143,9) *ubhe parikramya*: for *ubhe parikrāmataḥ*. See Introduction § 22b.

4b (143,11) *nīlajīmūtagātram*: cf. II.78a, VI.46a.

4d (143,13) for *āśājagām* L see ad I.93.12.

4.2 (143,15) *'lakṣyaṁ tvayā sthīyatām* C: L reads *lakṣyatvaṁyā* but *tva* is not clear. *'lakṣyatayā sthīyatām* (viz. *āvābhyām*) may be meant. Cf. III.105a *tad-dvārakatayā sthitaḥ*. From 4.10 *praviṣṭe tāvad ubhe* it may be inferred that both have left the stage, which is, indeed, more natural than that Śāradī somehow stays behind.

4.6 (143,19) *tāvaj javasaṁ dīyantām* L: due to the preceding *nīyantām*? For *ja-vasam* see ad IV.78a.

4.8 (143,21) *devaḥ* (also 4.21) by the side of *bhagavan*, *bhavat* (below), see V.5.4.

4.10 (143,23) *tāvad ubhe*: for the ductus of *du* (seemingly = *ḍu*) cf. V.9d *vid(r)uma-* (fol. 89a line 5).

4.11 (143,24) *praṇamāvaḥ*: *praṇavāvaḥ* L. The copyist apparently had *praṇa-māmaḥ* in mind and mentally corrected *-maḥ* to *-vaḥ*, which entailed change of *-mā-* to *-vā-*.

4.15 (143,28) *āgāminyāṁ śaradi ... pratijñātam ... puraḥ*: reference to IV.78.1 *āgāminyāṁ śaradi veṇuraveṇā 'kārayiṣye.*

4.20 (143,33) *yogamāyā*: not yet personified in BhāgPur. X.29.1. See S.K. De, *The Early History of Vaiṣṇava Faith and Movement in Bengal*, pp. 409, 635n., 641.

6b (144,14) *siñjanmañjīra-* cf. I.15.4 *mañjīrasiñjita.*

6c (144,15) *nasi lulitamahā-śuktisūnuprakāśo*: see Caland, pp. 7 and 158, who refers to Bhartṛhari, Śṛṅgāraśataka 47 (?). *nasi* is only attested in the Yajurveda and BhāgPur. Against Caland's interpretation of *sūnu* as 'sun' (cf. R. Schmidt, *Nachträge* p. 369, Renou, *JAs* 1939, p. 371 n. 1) see Winternitz, *ZDMG* 74 (1920), p. 144: *śuktisūnu* = *śuktija* 'pearl'.

7a (144,19) *karpūrakṣodadhūlī*: see ad IV.96ab.

7b (144,20) *bhṛṅgālīgītam*: L's reading (*prītam*, rather than *śītam*) is not clear. – *kṣālita*, see ad IV.96ab.

7.2 (144,24) *veṇunādenāhūtaballavo* C: read *veṇunādenā 'hūtaballavī* (L), with a grammatically anomalous bahuvrīhi (for *-ballavīkaḥ*). See Introduction § 16. For *vallivellito* cf. I.15.3.

8a-d (144,26-30): eight anapaests (double *toṭaka*) in *a* and *mayūragati* in *bcd*. Cf. 35 and 39.

8b (144,28) For the bahuvrīhi *-vinoditadevavadhūr* (instead of *-vadhūko*) see Introduction § 16.

8.1 (144,31) *praviṣṭāḥ svagṛhakāryam ujjhīya gopyaḥ*: 'enter the milkmaids'. Caland's emendation *ujjhīya* for *uṭhīya* (L) is no doubt correct, cf. V.32.4 (138,16) *gṛhakṛtyān nivṛttā*. But where is *ujjhīya* attested? In class. Skt the only gerund attested seems to be *projjhya* (VarBS), cf. Pkt *ujjhia* (Paiśācī *ujjhiūṇa*). A later form *ujjhitvā* (cited by Liebich, see M. Leumann, *Kleine Schriften* p. 346) occurs in the Haracaritacintāmaṇi 22.1 and in the *chāyās* on Vikramorvaśī II.0.19, Mudr. IV.20.6, VI.1.19, etc.

9.2 (145,2) Read *ballavavaryāḥ* |. For *avalokyatām iti* see ad II.65.2.

10a (145,4) *tā nītāntaḥpradīpā ... -vadhūr*: 'taking lamps from their houses (*antargṛha*) with them'? L reads *nāṁnītāṁtaḥpradīpā*. – *vrajavipinavadhūr*: apparently = III.21c *vrajavadhūr* 'wives from Braj' = 'cowherdesses'. The cowherds live in the 'wood of Braj'. – *muktaparyaṅkabālā* 'having left their little children in the cradles'. For *paryaṅka* 'bed *for children*, cradle', cf. Pūrṇabhadra, p. 260,20 *paryaṅka* = p. 260,6 *śayyā* (*putraṁ śayyāyāṁ susthitaṁ vidhāya*) and, on the other hand, Guj. *pālakh* 'cradle' (Turner, *CDIAL* 7964). Is this a Gujaratism?

10c (145,6) *vyatyastavastrābharaṇa-tanuruco*: cf. BhāgPur. X.29.7 *vyatyastavastrābharaṇāḥ.*

10d (145,7) *ākarṣayantī*: participle for finite verb form. See Introduction § 18, B1. As for *karṣayati* (II.110,11), *ākarṣayati* (cf. V.37.3, VI.12.5 *ākarṣita*, IV.90.2 *vikarṣita*) by the side of VI.12d (etc.) *ākarṣati*, IV.20.4 *ākṛṣya*, V. 37.3 *(ā)cakarṣa*, see Introduction § 17B. *ākarṣayati* also occurs in Ṛtusaṁhāra and Pañcatantra, *karṣayati* in Mhbh., Rām., Mṛcch., etc.

11b (145,10) L has *bhaktabudhyā*, which may be read as *bhaktabuddhyā*: 'the wanton young woman has broken a tuft of shrivelled grass, thinking it is rice, to eat it in the circle of her friends who are seated'.

12c (145,17) *veṇuviṣamo* 'the dangerous (wicked) one with the flute' (otherwise Caland, note). – *varvartti* (L), only attested in the Rigveda and the grammarians. For the use of intensives see S.K. De, *The Early History of Vaiṣṇava Faith and Movement*, p. 648 n. 2.

12.1 (145,20) L has *priyeyogamokāśe kalakalaḥ*. Read: *priye yogam(āye | ko 'yam ā)kāśe kalakalaḥ*. Cf. I.34.6, IV.62.4. Haplography (*-ogamā-* : *-oyamā-*).

12.4 (145,22) *kim aviditaṁ bhavatām*: see ad IV.62.2.

12.5 (145,23) For *bhavattattvaṁ no jānanti* cf. I.123.2 *avagataṁ kṛṣṇatattvam*.

13a (145,25) *nijapadād*: cf. 24.3 *golokāt*.

13b (145,26) *gopālaṁ vapur udvahantam*: is **gaupālaṁ* meant?

13d (145,28) *utpaladalam* C: Caland's emendation for *utpaladaśaṁ* (L), but *utpaladala* is said of the eyes, cf. II.120a *vilocanotpaladalā*, Gītagovinda 1.21, Jātakamālā, p. 11,4 Kern. Read *utpaladṛśaṁ*. – *brahmeti*: for the equation of Kṛṣṇa and brahma cf., e.g. VI.23b, 24a and the transformation of Taitt.Up. 2.8 in I.123c. See S.K. De, *The Early History of Vaiṣṇava Faith and Development*, p. 5 and *passim*.

13.5 (145,33) Note *dera* for *deva* and see IV.85.6, *pratini-rarttāyāḥ*, 96b *bhrūrallim*, Introduction § 7.

14ab (146,1-2) *jñānaikadivyamūrter ...svānandatuṣṭasya*: for Kṛṣṇa's śaktis *jñāna* and *ānanda* see ad II.63c, III.112a, VI.25c. *puṭite* L cannot be correct and must stand for *puṭitā*. As *ṇ* shows, *kvā 've'ttaṇe* must be read as *kvā 'vekṣaṇe*. Cf. the ductus of *kṣa* in I.15.7 (fol. 4b, 2) *nirīkṣaṇe*, 97b (fol. 20a, 4) *-ākṣi*. Final *-e* must further stand for *-aṁ*, with a stroke instead of a *bindu*. Cf. II.32d *kareṇe* for *karaṇaṁ*, 32.2 *praśāmane* for *praśāsanaṁ*, IV. 87.2 *mukhe* for *sukhaṁ*, V.13.4 *veśo* (pr. m.) for *vaṁśo*, and similarly *-o* for *-āṁ* (see I.7.4, 93.10, IV.93.30 and also V.13d). Yogamāyā, who is only an aspect of Kṛṣṇa, says to him *mayā puṭitā dṛśāṁ vai vṛttiḥ. kvā 'vekṣaṇaṁ puṁsām* 'I have closed your eyes. Why should you bother about the husbands?' *kva* for *katham* is common in Gop., e.g. IV.48c *kvā 'yaṁ vilambavikramo* 'what is the use of this lingering?' As for *dṛśāṁ*, if it actually means 'eyes' (and not 'looks'), it is a case of plural for dual (Introduction § 18, C5). For *vṛtti* 'function', cf. BhāgPur. I.9.43 *-dṛṣṭivṛttibhis*.

14.1 (146,3) L reads *punar ākāśe || || sahasaiva...* Similarly, for instance, fol. 101a6 (between prose text and a stanza), fol. 102a2 (between a stanza and the prose text). The daṇḍas do not indicate a gap in the text, see ad IV.44.9.

15a-d (146,6-9): Vasantatilaka with rhyming lines.

15a (146,6) *vyomāṅgane*: see ad IV.66b.

15d (146,9) *-varṣatīnām*: see Introduction §§ 17, 17A and Renou, *Grammaire sanscrite*, p. 335.

15.1 (146,11) *sākṣāt parapadanāyakam ... āvirbhūtam*: no doubt a quotation (from the BhāgPur.?), elsewhere recited at the mystical appearance of Kṛṣṇa, cf. I.33.2 *ayaṁ sākṣāt parapadanāyako bhaktānugrahārtham āvirbhūto*. Note the daṇḍas (72 + 79 + 35 morae). The first daṇḍa has been added for syntactical reasons.

15.9 (146,18) Read *bhavatu | tadā |* (the last word is an introduction to the following stanza). See ad I.146.4 and cf. I.7.2, 8.2.

12c (145,17) *veṇuviṣamo* 'the dangerous (wicked) one with the flute' (otherwise Caland, note). – *varvartti* (L), only attested in the Rigveda and the grammarians. For the use of intensives see S.K. De, *The Early History of Vaiṣṇava Faith and Movement*, p. 648 n. 2.

12.1 (145,20) L has *priyeyogamokāśe kalakalaḥ*. Read: *priye yogam(āye | ko 'yam ā)kāśe kalakalaḥ*. Cf. I.34.6, IV.62.4. Haplography (*-ogamā-* : *-oyamā-*).

12.4 (145,22) *kim aviditaṁ bhavatām*: see ad IV.62.2.

12.5 (145,23) For *bhavattattvaṁ no jānanti* cf. I.123.2 *avagataṁ kṛṣṇatattvam*.

13a (145,25) *nijapadād*: cf. 24.3 *golokāt*.

13b (145,26) *gopālaṁ vapur udvahantam*: is **gaupālaṁ* meant?

13d (145,28) *utpaladalam* C: Caland's emendation for *utpaladaśaṁ* (L), but *utpaladala* is said of the eyes, cf. II.120a *vilocanotpaladalā*, Gītagovinda 1.21, Jātakamālā, p. 11,4 Kern. Read *utpaladṛśaṁ*. – *brahmeti*: for the equation of Kṛṣṇa and brahma cf., e.g. VI.23b, 24a and the transformation of Taitt.Up. 2.8 in I.123c. See S.K. De, *The Early History of Vaiṣṇava Faith and Development*, p. 5 and *passim*.

13.5 (145,33) Note *dera* for *deva* and see IV.85.6, *pratini-rarttāyāḥ*, 96b *bhrūrallim*, Introduction § 7.

14ab (146,1-2) *jñānaikadivyamūrter ...svānandatuṣṭasya*: for Kṛṣṇa's śaktis *jñāna* and *ānanda* see ad II.63c, III.112a, VI.25c. *puṭite* L cannot be correct and must stand for *puṭitā*. As *ṇ* shows, *kvā 've'ttaṇe* must be read as *kvā 'vekṣaṇe*. Cf. the ductus of *kṣa* in I.15.7 (fol. 4b, 2) *nirīkṣaṇe*, 97b (fol. 20a, 4) *-ākṣi*. Final *-e* must further stand for *-aṁ*, with a stroke instead of a *bindu*. Cf. II.32d *kareṇe* for *karaṇaṁ*, 32.2 *praśāmane* for *praśāsanaṁ*, IV. 87.2 *mukhe* for *sukhaṁ*, V.13.4 *veśo* (pr. m.) for *vaṁśo*, and similarly *-o* for *-āṁ* (see I.7.4, 93.10, IV.93.30 and also V.13d). Yogamāyā, who is only an aspect of Kṛṣṇa, says to him *mayā puṭitā dṛśāṁ vai vṛttiḥ. kvā 'vekṣaṇaṁ puṁsām* 'I have closed your eyes. Why should you bother about the husbands?' *kva* for *katham* is common in Gop., e.g. IV.48c *kvā 'yaṁ vilambavikramo* 'what is the use of this lingering?' As for *dṛśāṁ*, if it actually means 'eyes' (and not 'looks'), it is a case of plural for dual (Introduction § 18, C5). For *vṛtti* 'function', cf. BhāgPur. I.9.43 *-dṛṣṭivṛttibhis*.

14.1 (146,3) L reads *punar ākāśe || || sahasaiva...* Similarly, for instance, fol. 101a6 (between prose text and a stanza), fol. 102a2 (between a stanza and the prose text). The daṇḍas do not indicate a gap in the text, see ad IV.44.9.

15a-d (146,6-9): Vasantatilaka with rhyming lines.

15a (146,6) *vyomāṅgane*: see ad IV.66b.

15d (146,9) *-varṣatīnām*: see Introduction §§ 17, 17A and Renou, *Grammaire sanscrite*, p. 335.

15.1 (146,11) *sākṣāt parapadanāyakam ... āvirbhūtam*: no doubt a quotation (from the BhāgPur.?), elsewhere recited at the mystical appearance of Kṛṣṇa, cf. I.33.2 *ayaṁ sākṣāt parapadanāyako bhaktānugrahārtham āvirbhūto*. Note the daṇḍas (72 + 79 + 35 morae). The first daṇḍa has been added for syntactical reasons.

15.9 (146,18) Read *bhavatu | tadā |* (the last word is an introduction to the following stanza). See ad I.146.4 and cf. I.7.2, 8.2.

17b (146,22) *-khedakhinnāḥ*: cf. III.46a *khedākhinnair*, etc.

18.2 (146,28) *iyam*: *eyam* L with *e* for *i* owing to a misreading of the Nandinā-garī original. See Introduction § 7.

19a (146,29) *nānyādṛśān*: see ad V.47c.

19c (146,31) *hityā* (L) for *hitvā*: see ad V.29c *matyedam*.

19d (146,32) *neṣat*: cf. V.46.5 *īṣan na*.

21-24 (147,6-13): quotation? *avāṅmanasa* from BhāgPur. V.1.21.

23a (147,11) *brahmamaṇḍalam*: cf. Hopkins, *Epic Mythology*, p. 209. Viṣṇu's world is sometimes defined as *brahma*, cf. Mhbh, 6,20,11ff. – *brahmamaṇḍa-lam* is not recorded by the dictionaries.

24b (147,13) *sūkṣmadṛś*: not recorded. – *anubhāvayatāṁ* 'meditating upon', cf. BhāgPur. III.24.43.

24.3 (147,16) *goloka*: refers to the classical idea of Viṣṇu's heaven (*Vaikuṇṭha*) above the three worlds (Mhbh. 13.82.35 *trayāṇām api lokānām upariṣṭāt*), highest of the lokas. See Hopkins, *Epic Mythology*, p. 16. For the later notion in Bengal of Goloka, permanently hidden in Vṛndāvana, see S.K. De, *Early History of Vaiṣṇava Faith and Development in Bengal*, p. 642-43.

25c (147,19) *jñānaśaktyādi*: see ad II.63c.

25.1 (147,21) *ity upararāma*: cf. I.74.32.

26b (147,25) *-agrasaudhāntare*: *agrasaudha* apparently stands for *saudhāgra-* (e.g. I.102c, IV.17a, 54d, 56.5), also Kathās. 23.78, etc. Synonyms are *harmyāgra-* (Raghuv. 6.47, Kathās. 14.19), *uccaharmyāgra-* (Dharmaśarmā-bhyudaya 4.16), *harmyatala* (Prabodh. I.12a: comm. *saudhaśikharam*), etc. See Vocabulary.

26d (147,27) *calad-dyuti*: rather than *cala-dyuti*, since *calad-* is frequent in Gop. as the first member of compounds.

27-28 (147,29ff.): BhāgPur. X.29.18-19 (Caland).

29a-d (147,34ff.): Four rhyming lines of two toṭakas, see Introduction. Note the rhyme *-atāḥ* : *-ṛtāḥ* and cf. V.15bc *diśaḥ* : *dṛśo*, VI.31c (for *hṛdi*?), and Sandahl-Forgue, *Le Gītagovinda*, p. 28. – *kamanīya* in *d* is a separate word, cf. note on II.51a.

30 (148,2-3) BhāgPur. X.29.21.

31a-d (148,5-12): the text is correct (against Caland's note). Four lines of anapaests (8, 7, 8, 8), for *b* see 34b. There are daṇḍas after *b* and *d*. Rhyme (in *a*, *b*, *d*) and internal rhyme with the vowel *a*. Hence, in spite of 32a *ka-sumita* for *kusumita*, the readings *na ha* in *b*, *kasitam* (cf. *kuṣitam* in Vocabu-lary) in *c*, and *kanaram* (for *kunaram*) in *d* should be maintained. For *ekarasa* in *b* see 34a and Gītagovinda 11.31, and for *vidito 'si* in *d* see V.13d.

32-33 (148,14-17): BhāgPur. X.29.21-22.

34a-d (148,19-26): three rhyming lines of eight or seven anapaests (8-7-8) plus (-), and in *d* mayūragati. Daṇḍas after *c* and *d* (*b* is at the end of a page). See 31 and 37.

34a (148,19-20) *na gṛhaikarasāḥ praṇatiṁ karavāmaḥ*: *caravāmaḥ* C but L reads *na gṛhaikarasāph prana(n)tiṅ (ka?)ravāmaḥ*, with *-natiṅ* pointing to a follow-

ing guttural. This must be *ka*, with omission of the right-hand stroke, as in IV.98.3 *paṅka* (fol. 87a line 3). The ductus is different from *ṅga* in IV.74.5 *siddhiṅ gariṣyāmi*. Also such cases as IV.86.2 *evaṅ kartum* and 87.5 *mudrikāṅ gṛhītvā* are different. For the analogical formation *karavāmaḥ* (after *kiṁ karavāma*) see Introduction § 17. – *vanajākṣa*: already in Raghuv. 5.73 (= *nīrajākṣa* Mallinātha), cf. Renou, *JAs*. 1939 II, p. 351.

34b (148,21) *kim u vānanacandram apohya*: L has *kiṁnnu* or *kiṁn tu* (against the metre). For *kim u vā ... apohya* (Caland's emendation) see ad V.11c and cf. *kim u* in *d*. – *puranna* LC: normal sandhi for *puraṁ na*. Read *paraṁ na* (*harer vimṛśāmaḥ*). Cf. 39a *na ... paraṁ vimṛśāmaḥ*.

34c (148,23-24) *kathaṁ ... vrajaṁ pratiyāmaḥ*: cf. BhāgPur. X.29.34 *padamūlād yāmaḥ kathaṁ vrajam* (*atho karavāma kiṁ vā*).

34d (148,25) *varadā hṛdaye* C: *varaṭā* L. As *mānasakūlam* shows, Caland's emendation cannot be correct, since there is a reference to geese: 'Is there in the heart of a female goose any strong desire except for Mansarovar?' See the Vocabulary s. vv. *varaṭā* and *gartaraya* and cf. V.36a *mānasotpalatatau haṁsī 'va*. For the gloss (*abhirāmaḥ*) | *bhavatīti śeṣaḥ* | see ad I.6d, III.38d.

35a (148,28) *bhavatyo*: *bhadattyo* L, with *da* misread for Nandināgarī *va* (cf. IV.18d *didadhyāt* for *vidadhyāt*). – *yantritāśayāḥ*: cf. II.54d, V.8d.

35b (148,29) *upapannaṁ vaḥ* C: this is the reading of the BhāgPur. but Gop. *upapannaṁ tat* departs from the original, as elsewhere. See Introduction § 20.

38b (148,36) *kulastriyāḥ* C: *kulastriyaḥ* L differs from the text of the BhāgPur. but may be maintained. For the gen. sing. *striyaḥ* (due to the analogy of *śriyaḥ*) see Słuszkiewicz, *Studia indoeuropejskie* (Kraków 1974), pp. 217-223. Cf. Mhbh. 17.3.15 (variant reading) *striyo*.

39a-d (149,2-8): *a* and *c*: double toṭaka plus (-); *b* and *d*: mayūragati. Cf. above 34, which also begins with the words *na vayam*.

39b (149,4) *mano suśarīram*: the whole line defines the *puruṣaṁ param* of *a*: 'which other man can we conceive of who can support our minds and bodies penetrating (into them)'. For *su-śarīra* see the Vocabulary s.vv. *supada*, *supiṣṭa*, and cf. *suniviśya* in this line. But the sandhi *mano*, perhaps intentional in order to get two dactyli with similar vowels (*yo-hi-ma* and *no-su-śa*) is strange. Cf. IV.69.8.

39c (149,6) *ucitaṁ na*: separate sentence.

39d (149,8) *kiṁ hi jugupsitam etad, alaṁ nira(ter, atha ki)ṁ nu vṛthā pralapāmaḥ*. Cf. 41b *etad, alaṁ hi rater nanu*, 41a *na (...) vṛthā lapitaṁ te* and Gītagov. 3.6 *kiṁ vṛthā vilapāmi*. *nira* stands at the end of a line.

40ab (149,10-11): BhāgPur. X.29.27.

41a-d (149,13-20) mayūragati with semi-rhyme (*-itaṁ te*, *-itā te*, *-itaṁ te*, *-athaṁ te*).

42b (149,23) *saṁtyajya sarvaviṣayāṁs(,) tava pādamūle* | *bhaktā bhajasva(,)* ... Slightly different from BhāgPur. X.29.31, which reads *tava pādamūlam*. Should not be corrected, see ad 35b.

43b (149,34) *bharjitāḥ kvathitā dhānāḥ prāyo bījāya neśate*: L has twice an upadhmānīya and is again slightly different from BhāgPur. X.22.26 *bharjitā kvathitā dhānā prāyo bījāya neṣyate*. Correction is not called for.

44-45 (150,2-9): BhāgPur. X.29.38-39.

44c (150,4) *nirīkṣaṇa*: Caland's emendation for *nikṣaṇa-* L. There are many obvious mistakes at the end of the drama.

44d (150,5) *dehi dāsyam*: cf. IV.74d.

46a-d (150,11-14): mandākrāntā (in *a*), citralekhā (in *b*) and sragdharā (*cd*).

46a (150,11) *nīlajīmūtagātro*: cf. 4b.

46c (150,13) *aṁsavyāsakta-*: cf. I.97c *aṁsavyāsaktamālā-*. – *kuṣita*: = *asita* 'black'?

46.1 (150,15) *sūtradhāraḥ*: see Introduction § 22.

47b (150,19) *tatāna svātmānam* C: *tatānamātmānam* L, with *māt* possibly in anticipation of *mānam*. Caland's emendation is against the metre. In view of the following *anekadhā* the correct reading must be *tatāna cā 'tmānam* (*anekadhā yaḥ*). *tan- bahudhā*: AthS. IV.15.16.

47d (150,21) *ko 'nunayet* C: *anunayati* in the sense of *abhinayati* 'to act' would be strange. The only reason why the author did not use *ko 'bhinayet* can be that he wished to use *ko nu*. Read *ko nu nayet*.

48c (150,25) *vairāgyam antar janayatu*: cf. VI.2d *janayati me paritāparāśim antaḥ*.

48d (150,26) *vipulayati yaśaḥ*: cf. BhāgPur. IV.8.69 *yaśo vipulayaṁs tava* (and Gītagov. 8.11 *vipolayatu vaḥ śreyāṁsi*?).

49a (150,27) *(antaryāmi-)prayukto* 'directed, urged'. Cf. Mhbh. 6.25.36 *atha kena prayukto 'yaṁ pāpaṁ carati pūruṣaḥ*.

I

| | |
|---|---|
| 1 | śārdūlavikrīḍita |
| 2 | śārdūlavikrīḍita |
| 3 | vaṁśasthabila + upendravajra |
| 4 | aupacchandasika + vaitālīya |
| 5 | upagīti |
| 6 | śārdūlavikrīḍita |
| 7 | śārd lavikrīḍita |
| 8 | śārdūlavikrīḍita |
| 9 | vasantatilaka |
| 10 | śārdūlavikrīḍita |
| 11 | vaitālīya + aupacchandasika |
| 12 | śārdūlavikrīḍita |
| 13 | śloka |
| 14 | gīti |
| 15 | śārdūlavikrīḍita |
| 16 | upagīti |
| 17 | śārdūlavikrīḍita |
| 18 | śārdūlavikrīḍita |
| 19 | rathoddhatā |
| 20 | vasantatilaka |
| 21 | svāgatā |
| 22 | svāgatā |
| 23 | śārdūlavikrīḍita |
| 24 | śloka |
| 25 | śārdūlavikrīḍita |
| 26 | gīti |
| 27 | udgīti |
| 28 | sragdharā |
| 29 | svāgatā |
| 30 | svāgatā |
| 31 | rathoddhatā |
| 32 | svāgatā |
| 33 | śloka |
| 34 | gīti |
| 35 | vasantatilaka |
| 36 | vasantatilaka |
| 37 | upagīti |
| 38 | śārdūlavikrīḍita |
| 39 | śārdūlavikrīḍita |
| 40 | śālinī |
| 41 | śārdūlavikrīḍita |
| 42 | śloka |
| 43 | śālinī |
| 44 | śloka |
| 45 | śloka |
| 46 | śloka |
| 47 | āryā |
| 48 | upagīti |
| 49 | upagīti |
| 50 | upagīti |
| 51 | upagīti |
| 52 | śārdūlavikrīḍita |
| 53 | sragdharā |
| 54 | śloka |
| 55 | gīti |
| 56 | śloka |
| 57 | śloka |
| 58 | śārdūlavikrīḍita |
| 59 | śārdūlavikrīḍita |
| 60 | upagīti |
| 61 | śloka |
| 62 | āryā |
| 63 | udgīti |
| 64 | śārdūlavikrīḍita |
| 65 | gīti |
| 66 | sragdharā |
| 67 | sragdharā |
| 68 | praharṣiṇī |
| 69 | śloka |
| 70 | śloka |
| 71 | upagīti |
| 72 | āryā |
| 73 | śloka |
| 74 | upagīti |
| 75 | śloka |
| 76 | śloka |
| 77 | śloka |
| 78 | upagīti |
| 79 | upagīti |
| 80 | śārdūlavikrīḍita |
| 81 | upagīti |
| 82 | upagīti |
| 83 | upagīti |
| 84 | vasantatilaka |
| 85 | gīti |
| 86 | sragdharā |
| 87 | śloka |
| 88 | mālinī |
| 89 | upagīti |
| 90 | sragdharā |
| 91 | śārdūlavikrīḍita |

92 vasantatilaka
93 vasantatilaka
94 upagīti
95 upagīti
96 rathoddhatā
97 sragdharā
98 śikhariṇī
99 upagīti
100 āryā
101 upagīti
102 citralekhā + sragdharā
103 āryā
104 śikhariṇī
105 śārdūlavikrīḍita
106 śloka
107 āryā
108 sragdharā
109 śārdūlavikrīḍita
110 śārdūlavikrīḍita
111 metre?
112 śārdūlavikrīḍita
113 śārdūlavikrīḍita
114 śārdūlavikrīḍita
115 śārdūlavikrīḍita
116 udgīti
117 sragdharā + mandākrānta
118 śloka
119 śārdūlavikrīḍita
120 śārdūlavikrīḍita
121 śālinī
122 śālinī
123 śālinī
124 śloka
125 śārdūlavikrīḍita
126 śārdūlavikrīḍita
127 śārdūlavikrīḍita
128 śārdūlavikrīḍita
129 śālinī
130 śārdūlavikrīḍita
131 śārdūlavikrīḍita
132 śārdūlavikrīḍita
133 udgīti
134 śārdūlavikrīḍita
135 śikhariṇī
136 śārdūlavikrīḍita
137 vasantatilaka
138 upagīti
139 vasantatilaka
140 śārdūlavikrīḍita
141 śārdūlavikrīḍita
142 mandākrānta + sragdharā
143 sragdharā
144 vasantatilaka
145 sragdharā + mandākrānta

II
1 śārdūlavikrīḍita
2 gīti
3 śālinī
4 udgīti
5 upagīti
6 praharṣiṇī
7 śālinī
8 svāgatā
9 udgīti
10 udgīti
11 upagīti
12 āryā
13 upagīti
14 upagīti
15 āryā
16 upagīti
17 śālinī
18 upagīti
19 upagīti
20 udgīti
21 śālinī
22 udgīti
23 upagīti
24 upagīti
25 upagīti
26 śālinī
27 śārdūlavikrīḍita
28 śikhariṇī
29 āryā
30 śārdūlavikrīḍita
31 śālinī
32 rathoddhatā
33 śārdūlavikrīḍita
34 śārdūlavikrīḍita
35 śārdūlavikrīḍita
36 rathoddhatā
37 upagīti
38 śikhariṇī
39 śārdūlavikrīḍita
40 sragdharā
41 śārdūlavikrīḍita
42 sragdharā
43 āryā
44 śārdūlavikrīḍita
45 śārdūlavikrīḍita
46 mayūragati
47 śārdūlavikrīḍita
48 sragdharā
49 śārdūlavikrīḍita
50 vasantatilaka
51 mayūragati
52 mayūragati
53 vasantatilaka

54 vasantatilaka
55 upagīti
56 āryā
57 mayūragati
58 upagīti
59 upagīti
60 upagīti
61 śārdūlavikrīḍita
62 śārdūlavikrīḍita
63 śārdūlavikrīḍita
64 śārdūlavikrīḍita
65 śālinī
66 upagīti
67 āryā
68 śloka
69 śārdūlavikrīḍita
70 upagīti
71 gīti
72 āryā
73 upagīti
74 vasantatilaka
75 upagīti
76 mayūragati
77 mayūragati
78 śālinī
79 śārdūlavikrīḍita
80 svāgatā
81 upagīti
82 śloka
83 śārdūlavikrīḍita
84 śārdūlavikrīḍita
85 śārdūlavikrīḍita
86 śālinī
87 eight dactyli (= ?)
88 mālinī
89 śārdūlavikrīḍita
90 rathoddhatā
91 śārdūlavikrīḍita
92 śārdūlavikrīḍita
93 śālinī
94 upagīti
95 śārdūlavikrīḍita
96 śārdūlavikrīḍita
97 aupacchandasika (vasantamūhkā)
98 aupacchandasika + vaitālīya
99 upagīti
100 śārdūlavikrīḍita
101 śikhariṇī
102 śloka
103 śārdūlavikrīḍita
104 pṛthvī
105 śālinī
106 rathoddhatā
107 puṣpitāgrā
108 aupacchandasika (vasantamālikā)
113 udgīti
114 śārdūlavikrīḍita
115 śloka
116 śloka
117 sragdharā
118 upagīti
119 upagīti
120 śārdūlavikrīḍita
121 sragdharā

III
1 puṣpitāgrā
2 ? + puṣpitāgrā
3 śālinī
4 śikhariṇī
5 praharṣiṇī
6 āryā
7 śālinī
8 upagīti
9 śārdūlavikrīḍita
10 upagīti
11 sragdharā
12 praharṣiṇī
13 upagīti
14 upagīti
15 śālinī
16 upagīti
17 śārdūlavikrīḍita
18 praharṣiṇī
19 puṣpitāgrā
20 śārdūlavikrīḍita
21 śikhariṇī
22 śārdūlavikrīḍita
23 śālinī
24 śālinī
25 upagīti
26 upagīti
27 āryā
28 śikhariṇī
29 śālinī
30 śārdūlavikrīḍita
31 praharṣiṇī
32 rathoddhatā
33 śālinī
34 śālinī
35 vasantatilaka
36 vasantatilaka
37 ? + puṣpitāgrā
38 sragdharā
39 vasantamālikā + vaitālīya
40 śloka
41 sragdharā
42 sragdharā

54 vasantatilaka
55 upagīti
56 āryā
57 mayūragati
58 upagīti
59 upagīti
60 upagīti
61 śārdūlavikrīḍita
62 śārdūlavikrīḍita
63 śārdūlavikrīḍita
64 śārdūlavikrīḍita
65 śālinī
66 upagīti
67 āryā
68 śloka
69 śārdūlavikrīḍita
70 upagīti
71 gīti
72 āryā
73 upagīti
74 vasantatilaka
75 upagīti
76 mayūragati
77 mayūragati
78 śālinī
79 śārdūlavikrīḍita
80 svāgatā
81 upagīti
82 śloka
83 śārdūlavikrīḍita
84 śārdūlavikrīḍita
85 śārdūlavikrīḍita
86 śālinī
87 eight dactyli (= ?)
88 mālinī
89 śārdūlavikrīḍita
90 rathoddhatā
91 śārdūlavikrīḍita
92 śārdūlavikrīḍita
93 śālinī
94 upagīti
95 śārdūlavikrīḍita
96 śārdūlavikrīḍita
97 aupacchandasika (vasantamūhkā)
98 aupacchandasika + vaitālīya
99 upagīti
100 śārdūlavikrīḍita
101 śikhariṇī
102 śloka
103 śārdūlavikrīḍita
104 pṛthvī
105 śālinī
106 rathoddhatā
107 puṣpitāgrā
108 aupacchandasika (vasantamālikā)
113 udgīti
114 śārdūlavikrīḍita
115 śloka
116 śloka
117 sragdharā
118 upagīti
119 upagīti
120 śārdūlavikrīḍita
121 sragdharā

III
1 puṣpitāgrā
2 ? + puṣpitāgrā
3 śālinī
4 śikhariṇī
5 praharṣiṇī
6 āryā
7 śālinī
8 upagīti
9 śārdūlavikrīḍita
10 upagīti
11 sragdharā
12 praharṣiṇī
13 upagīti
14 upagīti
15 śālinī
16 upagīti
17 śārdūlavikrīḍita
18 praharṣiṇī
19 puṣpitāgrā
20 śārdūlavikrīḍita
21 śikhariṇī
22 śārdūlavikrīḍita
23 śālinī
24 śālinī
25 upagīti
26 upagīti
27 āryā
28 śikhariṇī
29 śālinī
30 śārdūlavikrīḍita
31 praharṣiṇī
32 rathoddhatā
33 śālinī
34 śālinī
35 vasantatilaka
36 vasantatilaka
37 ? + puṣpitāgrā
38 sragdharā
39 vasantamālikā + vaitālīya
40 śloka
41 sragdharā
42 sragdharā

43 praharṣiṇī
44 sragdharā
45 sragdharā
46 sragdharā
47 śārdūlavikrīḍita
48 śārdūlavikrīḍita
49 śālinī
50 puṣpitāgrā
51 mālinī
52 mālinī
53 mālinī
54 sragdharā
55 svāgatā
56 vasantamālikā (aupacchandasika)
57 vasantamālikā
58 vasantamālikā
59 vaitālīya + vasantamālikā
60 vasantamālikā + vaitālīya
61 puṣpitāgrā
62 puṣpitāgrā
63 puṣpitāgrā
64 vaitālīya
65 vaitālīya
66 śārdūlavikrīḍita
67 vaitālīya
68 śārdūlavikrīḍita
69 udgīti
70 upagīti
71 śārdūlavikrīḍita
72 śālinī
73 śārdūlavikrīḍita
74 śārdūlavikrīḍita
75 śārdūlavikrīḍita (6 pādas)
76 śikhariṇī
77-124 48 ślokas
125 puṣpitāgrā
126 mālinī
127 sragdharā + mandākrāntā
128 gīti
129 upagīti
130 gīti
131 āryā
132 śārdūlavikrīḍita
133 śārdūlavikrīḍita
134 śārdūlavikrīḍita
135 śārdūlavikrīḍita

IV
13 rathoddhatā
14 vaitālīya
15 śālinī
16 śālinī
17 śālinī
18 sragdharā
19 śārdūlavikrīḍita
20 āryā
21 śārdūlavikrīḍita
22 gīti
23 śārdūlavikrīḍita
24 śārdūlavikrīḍita
25 śārdūlavikrīḍita
26 śikhariṇī
27 rathoddhatā + svāgatā
28 śārdūlavikrīḍita
29 śārdūlavikrīḍita
30 śārdūlavikrīḍita
31 śārdūlavikrīḍita
32 upagīti
33 mandākrāntā + sragdharā
34 sragdharā
35 rathoddhatā + svāgatā
36 śārdūlavikrīḍita
37 śloka
38 śloka
39 śālinī
40 śārdūlavikrīḍita
41 śārdūlavikrīḍita
42 śārdūlavikrīḍita
43 vasantatilaka
44 sragdharā
45 śālinī
46 śālinī
47 śālinī
48 śārdūlavikrīḍita
49 upagīti
50 sragdharā
51 śārdūlavikrīḍita
52 sragdharā
53 sragdharā
54 sragdharā
55 śārdūlavikrīḍita
56 śārdūlavikrīḍita
57 rathoddhatā
58 rathoddhatā
59 svāgatā + rathoddhatā
60 vaitālīya
61 vaitālīya
62 vaitālīya
63 śālinī
64 śārdūlavikrīḍita
65 vasantatilaka
66 śārdūlavikrīḍita
67 svāgatā
68 śārdūlavikrīḍita
69 vasantatilaka
70 śārdūlavikrīḍita

71 svāgatā
72 śloka
73 śloka
74 vasantatilaka
75 vaṁśasthabila + upendravajrā
76 vaṁśasthabila + upendravajrā
77 vaṁsasthabila
78 śloka
79 vasantatilaka
80 ? + praharṣiṇī
81 puṣpitāgrā
82 śārdūlavikrīḍita
83 vasantatilaka
84 pṛthvī
85 bhujaṅgaprayāta
86 śārdūlavikrīḍita
87 śārdūlavikrīḍita
88 śārdūlavikrīḍita
89 śārdūlavikrīḍita
90 rathoddhatā
91 śālinī
92 śālinī
93 śārdūlavikrīḍita
94 vasantamālikā
95 śārdūlavikrīḍita
96 śārdūlavikrīḍita
97 vasantatilaka
98 śārdūlavikrīḍita
99 sragdharā
100 śālinī

V
1 śālinī
2 śārdūlavikrīḍita
3 upagīti
4 upagīti
5 upagīti
6 upagīti
7 upagīti
8 udgīti
9 śārdūlavikrīḍita
10 śālinī
11 śārdūlavikrīḍita
12 śārdūlavikrīḍita
13 śārdūlavikrīḍita
14 śārdūlavikrīḍita
15 śārdūlavikrīḍita
16 śārdūlavikrīḍita
17 śārdūlavikrīḍita
18 śārdūlavikrīḍita
19 śārdūlavikrīḍita
20 śārdūlavikrīḍita
21 śālinī
22 śārdūlavikrīḍita
23 śloka
24 śloka
25 vasantatilaka
26 śārdūlavikrīḍita
27 upagīti
28 vasantatilaka
29 śārdūlavikrīḍita
30 śārdūlavikrīḍita
31 rathoddhatā
32 śikhariṇī
33 śārdūlavikrīḍita
34 vasantatilaka
35 śārdūlavikrīḍita
36 śārdūlavikrīḍita
37 śārdūlavikrīḍita
38 śikhariṇī
39 praharṣiṇī + ?
40 praharṣiṇī + ?
41 śārdūlavikrīḍita
42 puṣpitāgrā
43 śālinī
44 śālinī
45 śārdūlavikrīḍita
46 śārdūlavikrīḍita
47 śārdūlavikrīḍita
48 śālinī
49 śārdūlavikrīḍita

VI
1 puṣpitāgrā + ?
2 puṣpitāgrā + ?
3 sragdharā
4 sragdharā
5 upendravajrā
6 sragdharā
7 sragdharā
8 anapaests and mayūragati
9 upagīti
10 sragdharā
11 upajāti
12 śārdūlavikrīḍita
13 śārdūlavikrīḍita
14 upagīti
15 vasantatilaka
16 śloka
17 vasantatilaka
18 śloka
19 vasantatilaka
20 śālinī
21 śloka
22 śloka
23 śloka

24 śloka
25 śālinī
26 śārdūlavikrīḍita
27 śloka
28 śloka
29 anapaests
30 śloka
31 anapaests
32 śloka
33 śloka
34 anapaests and mayūragati
35 śloka
36 śloka
37 śloka
38 śloka
39 anapaests and mayūragati
40 śloka
41 mayūragati
42 vasantatilaka
43 śloka
44 vasantatilaka
45 vasantatilaka
46 mandākrāntā + citralekhā + sragdharā
47 sragdharā
48 upajāti
49 sragdharā
50 śloka

P. 150 (§ 1): *da* for *va* also at VI.35a.
P. 152 (§ 14, C1): since *mātrivacanān* occurs on fols 85b and 86a, *ri* for *ṛ* may be a spelling mistake of the Nandināgarī MS.
P. 158 (§ 18, C1): Add VI.42a *mai 'vaṁ ...arhati.*
PP. 160-175:
*aṅkasthala* (meaning?) in III.11c (94,4) *aṅkasthalarasataṭinī* 'Yamunā'. *EDS* 513a has *aṅkasthalī* 'region of the lap'.
*atyudbhaṭa* 'very strong' IV.24b (112,20). *EDS* 1309b refers to Paramānandakāvya.
*antargata* 'disappeared': a hapax? In Mhbh. 6. 29.28 (= Bhagavadgītā 7.28) *antargatam* is a wrong reading for *antagatam* 'ended', but Rāmakṛṣṇa may have found it in a Gītā-MS.
*avadhi*: note II.121c (92,9) *tadavadhi* 'since that time'.
*as-* + *pra* in IV.66a (122,20) *prāsmahe*. Hapax?
*indrapada* (= *indraloka*) II.80d (84,35).
*kākalī* 'a low and sweet sound' III.127a (108,3). (Bhartṛhari 1.35, Sāhityadarpaṇa).
*kṛṣ-* + *abhi* 'to overpower' II.69b (83,24) *no 'bhikarṣati mano.* (Mhbh. 3.237.15).
*candrakadhara* V.25.2 (137,5).
*tṛ-* + *vi* 'to bring, carry': IV.27.3 (11,8) *idam ayaśo no mā vitara.* (Cf. ṚS. I.69.5 *ví tārīt*, VII.58.3).
*nāgakhara* 'cage' (?) IV.55.6 (119,25).
*niyoga* ntr.? II.32.3 (77,13). But *idam* may refer to *praśāsanam.*
*parapada*: also in the quotation I.33.2, VI.15.2 *parapadanāyaka.* Cf. IV.97b (130,26) *parasadmani* (pun).
*pūrti* V.14.4 (135,2) *kelipūrtaye.* Cf. p. 165 for I.129d and 2 *gartapūrti.*
*proddāma* 'extraordinary' IV.40a (116,2) *proddāmanāmāvale.* (Prasannarāghava, Insc.).
*mahendranīla* (= *indranīla*) I.25b (47,26).
*mecaka* 'cloud' II.64a (82,19). (Haravijaya, Lex.).
*vaṁśīdhara* V.41c (140,25). (Pañcarātra).
*vinyāsa* ntr III.131.2 (108,24), unless *vinyāsaṁ* is a mistake for *vinyāsaḥ* (C).
*surabhī* 'cow': also in II.63b (83,16) *surabhīvargo.*
*suśarīra*: for VI.39b (149,4) *mano suśarīram* see below ad p. 250.
*suśobhin* I.22a (47,11).
P. 178: For the number of Rādhā's girl-friends see also Hariv. 88.40, 98.2.
P. 206, ad II.63c: see note ad IV.51.1.
P. 241 ad V.33c *āsvāditā 'ntargṛhe*: I have taken this as two words on the strength of V.13a *vaktram ... candrakiraṇair āsvāditam*, but this may be questioned on account of V.36c *siñcantī 'va sudhābhir antaragṛhaṁ candraprabhe 'va.*
P. 250 ad VI.39b *mano suśarīram*: as a sandhi mistake this is, as far as I can see, uncommon. It is reminiscent of I.93.10 *kalito* (?) *tava* for *kalitāṁ*. Cf. also IV.93.30 *khinno bhuvi* (for *khinnāṁ bhuvi*, see note ad VI.14ab). The emendation *manāṁsi śarīraṁ* (*idam sakalam suniviśya bibharti*) 'penetrating entirely into this body he supports the minds' would seem to give a good sense.

TEXT: II.3.1 should be read *-ākāṅkṣā* (New line) *ity uktvā nalinapattram upanayati.*